



No 1 to Telugoo

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A
GRAMMAR
OF THE
TELOOGOO LANGUAGE,

COMMONLY TERMED THE GENTOO,
PECULIAR TO THE HINDOOS INHABITING THE NORTH EASTERN PROVINCES
OF THE
INDIAN PENINSULA.

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OF THE
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ADVERTISEMENT.

Since the establishment of the College of Fort William by Marquis Wellesley, the labors of many distinguished individuals have added much valuable information to the knowledge before possessed of oriental literature, and afforded many facilities to the attainment of an improved acquaintance with the several dialects peculiar to the provinces immediately subject to the Supreme Government. A similar Institution (on a modified and less extensive scale) has more recently been established at Fort St. George, and may be expected, in course of time, to produce the same favorable results as regards the languages of the South of India; respecting which very little has as yet appeared before the public through the medium of the press, though the languages themselves had, even before the establishment of the College, been cultivated with considerable success by many individuals.

For the establishment of the College of Fort St. George, and for the encouragement afforded in many other respects to the advancement of the literature of Southern India, the Public are in a great degree indebted to Sir George Barlow; and the following is one of several works which owe their rise to this source.



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The Author, having been nominated to a seat at the Board of Superintendence for the College, had frequent opportunities of observing the disadvantage under which the Teloo goo Students laboured, from the want of a work on the elements of that language. An attempt to remove this impediment was a duty which the author's situation in some degree imposed; and actuated by this motive, as well as by a desire to rescue the Teloo goo from the undeserved neglect in which its great difficulty had involved it, and to extend among his countrymen the knowledge of a language spoken by a large portion of the native subjects of the British Government in the South of India, he proceeded to arrange the notes, on the native grammars of the language, which he had taken to assist his own studies, in the form which they have assumed in the following pages.

The manuscript, thus prepared, was submitted to the Government of Fort St. George, whose approbation it having been so fortunate as to obtain, the copy right was purchased on the public account, and the Right Honourable the Governor in Council was pleased to direct that the work should be printed at the College Press, whence it now issues to the Public.

Every first attempt to illustrate the principles of a foreign language is attended by peculiar difficulties; but to do justice to a language so highly cultivated as the Teloo goo required advantages to which the author makes no pretension: nevertheless he hopes that in



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TO HIS EXCELLENCY

THE RIGHT HONORABLE FRANCIS RAWDON HASTINGS,

EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF IN INDIA.

MY LORD,

...ing to your Lordship the following elementary work, in elucidation of the principles of one of the most ancient, useful, and elegant languages of India, permit me, most respectfully, to express my grateful acknowledgements for the honor which it derives, from being permitted to appear under the sanction of so illustrious a name,

Public utility, the chief object of this work, constitutes also its chief claim to the patronage of a Statesman whose liberal and enlightened mind deems nothing beneath its notice which may be calculated, however remotely, to promote the interests of the Great Empire intrusted to his care. If, by diffusing among the civil and military servants on the Coast a more extended knowledge of the language of Telingana, and an improved acquaintance with the character, customs, and manners, of the fine race of men who inhabit



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that country, the work here presented to your Lordship should contribute in any degree to the convenience of individuals, to the service of the Government, or to the security and happiness of its subjects, I shall have the satisfaction to reflect that, however imperfect its execution, it will not have proved altogether unworthy of the distinguished patronage with which it has been honored.

I have the honor to be,

My Lord,

with great respect,

your Lordship's obliged and

very obedient humble servant

A. D. CAMPBELL.



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INTRODUCTION.

The language of which a Grammar is now offered to the Public is commonly, but improperly, termed by Europeans the *Gentoo*. It is the Andhra of Sanscrit authors, and, in the country where it is spoken, is known by the name of the *Trilinga*, *Telinga*, *Teloogoo*, or *Tenoogoo*.

This language is the vernacular dialect of the *Hindoos*, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of *Pulicat* on the Coast of *Coromandel*, inland to the vicinity of *Bangalore*, stretches northwards, along the coast as far as *Chicacole*, and in the interior to the sources of the *Tapti*; bounded on the east by the *Bay of Bangal*, and on the west by an irregular line, passing through the western districts belonging to the *Soubahdar* of the *Deccan*, and cutting off the most eastern provinces of the new state of *Mysore*:—a tract including the five Northern Circars of *Ganjam*, *Vizagapatam*, *Rajahmundry*, *Masulipatam*, and *Guntoor*; the greater portion of the *Nizam's* extensive territories; the districts of *Cuddapah* and *Bellari* ceded by him to the British; the eastern provinces of *Mysore*; and the northern portion of the *Carnatic*: nor is this language unknown in the more Southern parts of India, for the descendants of those *Teloogoo* families which were deputed by the Kings of *Vidianagara* to controul their southern conquests, or which occasionally emigrated from *Telingana* to avoid famine or oppression, are scattered all over the *Dravida* and *Carnataka* provinces; and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula.†

† Among numerous authorities which may be quoted in support of the concluding part of this statement, I subjoin the following passages from the *Travels* of *Dr. Francis Buchanan*, a work containing much statistical information, regarding the provinces in the interior of the Peninsula—
“Every where in *Karnata* the palanquin-bearers are of *Telinga* descent, and in their own families speak the language of their original country”—“The *Woddas* or *Woddaru* are a tribe of *Telinga* origin, and in their families retain that language; although they are scattered all over

A tradition current in Telingana, and noticed by many of its best native * Authors, states the original name of this language, as well as that of the country in which it is spoken, to have been *Tri-lingum*, or in pure Teloogoo *Modaga-lingum*;† namely the language or country of the three lingums; a name derived from the three lingums, or mystic symbols of the divinity, in the form of which Shiva, the destructive and re-producing power in the Indian Trinity, is reported to have descended upon the mountains of Shri Shuelum or Purvatum, Caleswarum, and Bheemeswarum or Dracharamum, where he is supposed still to hold his awful abode, and is worshipped under the respective names of Mullecargoona, Calanadha, and Bheemeswara.

These three lingums are said to have marked the chief boundaries of the country known in modern times by the name of Telingana. The

“the countries where the Tamil and Karnataca tongues are prevalent.”—Speaking of a east known by the name of Baydara, he observes—“Those in the North-eastern parts of the Mysore Rajah's dominions are of Telinga descent, and retain that language.—They seem to be the true Sūdra cultivators and military of Telingana, and to have been introduced in great numbers into the southern countries of the Peninsula, when these became subject to Andray or Telingana princes.”

* See the Preface of Manmīdi Venkayah, a learned native inhabitant of Masulipatam, to his Teloogoo Dictionary, the copy right of which has been purchased by the Madras Government; and the original authorities therein referred to. Among others, the Adhurrana Vyacurnam, as given in the Andhra Cowmudi, from which the following is a quotation.

శ్రీ శైలభీమ కారేశ
మహేంద్ర గిరినయంతం | ప్రకారంతుమహత్సృష్ట్య శ్రీణిద్యైరాణిదా
తనాత్ | త్రిలోచనోమహేశస్థుత్రికూలంచకరేవహా | త్రిలింగరూ
పీనవసత్ | త్రిద్యైరేముగైవ్యుతః | అంధ్రవిష్ణుస్సరయుగోదనుజేనవి
కంఠవా | యుధ్యత్రయోదకయుగాహవ్యతంరాజు సోద్రమం | అచ
సత్తత్రయుసిధియుగోగోదావరతః | తత్రాల్లప్రభృతియైత్రంత్రిలింగ
మితివస్తుతం ||

He (alluding to Andhra Vishnū the son of Saachandira hereafter mentioned) having built an immense wall, connecting Shri Shuelum, Bheemeswarum, and Caleswarum, with the Mahendra hills, formed in it three gates, in which the three eyed Ishwara, bearing the trident in his hand, and attended by a host of divinities, resided in the form of three lingums. Andhra Vishnū, assisted by angels, having fought with the great giant Niskubho, for thirteen years, killed him in battle, and took up his residence with the sages on the banks of the Godavery, since which time, this country has been named Trilingum. Then follows the passage given in the last Teloogoo quotation in the notes to this introduction.

† Tri in Sanscrit, and *Moda* in the inferior, or *Modo* or *Modoga* in the superior dialect of the pure Teloogoo, all mean three.

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first, that of Shri Snelam, still celebrated in the Deccan, is particularly described in the extract from Captain Colin Mc'Kenzie's journal inserted in the 5th volume of the Asiatic Researches, of which a part is subjoined in a note below.* It is romantically situated in an unfrequented spot, surrounded by an almost impenetrable forest, among the wild mountains through which the impetuous current of the Kistna forces its passage from the high table land to the plains, and forms the termination of that chain of hills, which, from the vicinity of the great temple at Tripetty, winds to the north in irregular and separate ranges. In Arrow-smith's Map of 1804, it is placed near the Nalmul hills in Canoul (Kurnool) under the name of Parrawottum, upon the Kistna, just before that river takes a sudden but short direction to the north. It is the second of the twelve Jyotee lingams mentioned as peculiarly holy, in the 38th Adhyaye of the Sheev Pooran; and, in the Brahmanda Pooran, it is also mentioned as the eighth of the second class of mountains. In the year 1677, we find Sevajee, the celebrated founder of the Mahratta Empire, performing penance at this shrine ‡; and, on the annual recurrence of the Shivaratree, or the night sacred to Shiva, immense crowds of people still flock thither from all parts of Hindoostan.*

* "On entering the south gate," says Captain Mc'Kenzie, we descended by steps through a small door to the inner court, where the temple are. In the center was the Pagoda of Mallecargee, the principal deity worshipped here. It is square, and the roof is terminated by a pyramid of steps, the whole walls and roof on the outside are covered with brass plates, which have been gilt, but the gilding is worn off. From hence I was conducted to the smaller and more ancient temple of Mallecargee, where he is adored in the figure of a rude stone, which I could just distinguish, thro' the dark vista of the front buildings, on pillars. Behind this building, an immense fig tree covers with its shade the devotees and attendants, who repose on seats placed round its trunk, and carpeted; among these was one Byragy who had devoted himself to a perpetual residence here, his sole subsistence was the milk of a cow which I saw him driving before him, an orange colored rag was tied round his loins, and his naked body was besmeared with ashes." "It appears that the God Mallecargee is no other than the Lingam to which such reverence is paid by certain casts of Gentoos." Captain Mc'Kenzie adds a curious account of the manner in which the lingam was shown to him, by means of a mirror reflecting the rays of the sun upon it, and describes it as "a small oblong roundish white stone, with dark rings, fixed in a silver case."

‡ see Wilkes' South of India.

* The present Nabob of Kurnool, a tributary of the East India Company, in whose territory this Pagoda is situated, collects on this occasion a considerable revenue from the pilgrims; to secure which, he deputed an officer with a certain number of Sepoys; but, with that intolerant bigotry, which more or less influences all who profess the faith of Mahomed, he has resisted every application from the Hindoos to be permitted to repair this very ancient temple, which is now fast falling to decay.



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The second lingam at Caleswarum, visited occasionally by a great concourse of pilgrims, is situated on the spot where Arrowsmith places Cal-tysair Ghaut on the Godavary, and is the same that is described by Captain Blunt, in the seventh volume of the Asiatic Researches, under the name of a Pagoda sacred to Cali, standing on the very boundary of Telingana, where the Baun Gunga joins the Godavary.†

I have not yet succeeded in establishing to my satisfaction the site of the third lingam, worshipped under the name of Bheemeswara, which I am inclined to believe is the same as Bheema Shenker, the sixth of the twelve Jyotee lingams, enumerated in the Sheev Pooran, and there stated to be situated in the Deccan. The best informed natives give a very vague account of the site of this temple, some asserting it to be in the Northern Circars, where it is known by the name of Dracharamum, others in the western Ghauts, or, as they describe it, "towards Poona"—A Temple of this name is cursorily mentioned by Dr. Francis Buchanan as standing in the immense chain of hills which runs along the western side of the Peninsula; and, as this is near the southwest junction of the Mahratta, Mysore, and Telingana territories, it is perhaps the third lingam.*—Be this as it may, the situations of the two other lingams sufficiently evince the correctness of the tradition which describes them as the boundaries of the country termed *Tri-lingum*, subsequently known to the Mahomedan conquerors of the Deccan under the modified name of Telingana; for the

† "I might now" says Captain Blunt "be said to have entered upon those parts of India known by the name of Telingana.—The inhabitants of which are called Tellingahs and speak a language peculiar to themselves.—This dialect appears to bear a strong resemblance to what in the Circars is called Gentoos.—After the heat of the day, and length of the march, our situation close to the river had a very refreshing and pleasing effect.—I was highly delighted with the romantic view which the confluence of the Godavary and Baun Gunga rivers now presented.—I could see quite up to the fort Suruncha, and an opening beyond it likewise shewed the junction of the Linderwotty river with the latter.—The blue mountains and distant forests which terminated the prospect rendered the whole a very sublime and interesting scene.—There is a small Pagoda sacred to the Hindoo Goddess Cali, situated on the north east bank of the river, at the confluence, which imparts it's name to this passage over the Gunga Godavary, called Cal-sair Ghaut, and annually draws a great concourse of pilgrims, who from ideas of purification come to wash in the waters of the confluent streams."

* "Dr. Buchanan's travels Vol. III Chapter XVI Page 134. "At Sheraly is a river called Sheraly-tari which comes from a temple on the Ghauts that is termed Bhimeswara"—N. D. S. "rally is placed by Arrowsmith to the South of Onore on the Coast of Canara, under the name of "Serowly"—in the latitude of which the boundaries of the three countries abovementioned meet."



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northern and southern limits of Telingana proper, as exhibited in our best maps, will be found to coincide very nearly with the sites of these two temples.

In further confirmation of this tradition, it may be noticed that Ptolemy mentions "*Triglyphon vel Trilingum regia*"† but places it beyond the Ganges; and that Pliny, alluding to the same region, under its purer name of Modogalingum‡ makes it an island in the Ganges—" *Insula in gange est magnæ amplitudinis, gentem continens unam, Modogalingum nomine.*"

Inaccuracies respecting situation are not uncommon in the writings of the ancients relative to Indian geography, and those which have just been mentioned, with some other similar inconsistencies, may perhaps be reconciled, by supposing that under the name of the Ganges, either the Ganges proper, or the Godavery, may occasionally be understood. In the Peninsula, each of these rivers is known by the name of the *Gunga*, and they are looked upon as sister streams. ** The Godavery is here considered the elder of the two, perhaps from its being the first known to the inhabitants of these regions; and the Ganges proper is deemed the more holy, apparently from the present religion of India, having originated, or been more early established, on its banks. The ancient books* of the Hindoos, indeed, bear testimony that, even in the most remote times, these two rivers have occasionally been considered as one; for, in more than one place

† He adds, *in hac galli gallinæci barbati esse dicuntur, et corvi et psittaci albi.* ५, ३, ३०, ३००, the Sienacolum of Arrowsmith, which stands in the Masulipetam district, a little above the mouth of the Krishna, is the Sanscrit name for a peculiar red or whitish crow.

‡ It has been already stated that *Tri* and *Modoga* are synonymous terms.—

** So intimate is the connexion between these two rivers, that those who carry the sacred water of the Ganges to the south of India, when they arrive on the banks of the Godavery, invariably replace the water of the Ganges, evaporated on the journey, by water taken from its sister stream the Godavery. The whole is notwithstanding considered to be the pure water of the Ganges, and this ceremony is never omitted. If it were, it is believed; and perhaps with reason, that the water would disappear before it could reach Rameswarum.

* In the *Vayu Puran* the course of the Ganges is thus described "The Ganges flows through the Gandharvas, Cinnaras, Yaeshas, Racshasas, Vidyadharas. (Uragas or large snakes; these are tribes of demons good and bad in the hills) Calapagamacas, Paradas, Sviganas, Svasas Ceratas, Palindas, Curavas in Curu about Tanchear, Sam-Bharatas, Panchalas, Cesi or Benares, Matsyas, Magadhas (or South Behar) Brahmottaras, Angas, Bangas, *Calingas*." &c. Asiatic researches Vol. 8th. Essay on the sacred isles in the west.



in the Poorans, the Ganges proper is described as passing through Calinga, a country which we know to be the region watered by the Godavery*. So far, therefore, as regards the course of the Ganges through Calinga, described in these ancient books, it must be the Godavery to which they allude,

From the adjective *Trilinga*, by a general grammatical rule† is derived *Tilinga*,† or as it is more generally written *Telinga*—From *Tilinga* also, by corruption, the Native Grammarians derive the words *Tenoogoo* and *Teloogoo* which is the name now generally given to the language in the country where it is spoken.—The little resemblance between *Tenoogoo* or *Teloogoo*, and *Telinga*, may induce an English reader to question this derivation: but, as I have remarked in a subsequent part of this work, great deference is due by a foreigner to the testimony of Native Authors; and when it is considered that many words have passed into *Teloogoo* through the medium of the Pracrit, or other corrupted dialects of the Sanscrit, and have been naturalized in it for ages, the little connexion now to be traced between some original words, and their corruptions, ought not alone to invalidate the established etymologies of successive Grammarians.—It may not be irrelevant, however, to observe, that *Teloogoo* may possibly be derived from the adjective *Tellu*,† *fair, while*, an appellation which might with much propriety be applied to the people of Telingana, compared with the neighbouring nations; and that *Tenoogoo*

In the Brahmanda Pooran, also, the course of the Ganges is thus described. “The southern branch goes to Gadhamandana from hill to hill, from stone to stone; it encircles the forest of Gadhamandana or Deva-nandana, whence it is called Alaca-nanda, it goes to the Northern lake, called Manasa, thence to the king of mountains with three summits, thence to the Mountains of Calinga.” Asiatic Researches Vol. 8th. Essay on the sacred isles in the west.

* Asiatic Researches Vol. III article 3d.

† The reader is requested to refer to the conclusion of the second Chapter of the grammar.

† *Tilinga* is mentioned in the Brahmanda Puran as an inland Country, situated between Casi-cosala or Benares, and Magadha. Vol. 8th. of the Asiatic Researches; Essay on the sacred isles in the west.

† The participle तेजः (the same as तैजः) may be added to each of these words, used adjectively, which thus became तेजः *Tellugoo* and तैजः *Tenugoo* respectively These derivations, however, are not free from objection, for they are not in strict conformity to the grammatical rules for Sundhi.



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may be translated *sweet*, from *Tene*, *honey*, a denomination by no means inapplicable to a language that has often been termed *the Italian of the East*.

The Country known by the name of Modogalingum or Trilingum appears to have been subdivided, at a very early period, into the *Calinga* and *Andhra* provinces. *Calinga** stretched northwards along the coast, from the Godavery towards the Ganges; including those regions which are situated in the vicinity of the second lingum at Caleswaram, from which it probably took its name *Calingum***.—The nation is mentioned by Pliny as “*Calingæ proximi mari*” and “*Gentes gangaridum Calingarum*” and the people and language of Telingana are still known to the inhabitants of the Eastern islands by no other name than *Caling* or *Keling*.† *Andhra*, whence the first ancient dynasty of Hindoo Emperors appear to have derived their name,*** seems to have been an inland subdivision to the south of the Godavery, greater in extent than *Calinga*. Pliny, after specifying the names of several Indian nations, alludes to the *Andhræ* as a superior people “*Validior deinde gens Andhræ plurimis vicis XXX oppidis, quæ muris turribusque muniuntur; regi præbet peditum C. M. equitum M. M. elephantos M.*”—and *Andhra*, which is the name given to the *Teloogoo* by all Sanscrit Grammarians who have written respecting it, continues to be the current appellation of the language in many parts of the Country.

The most ancient *Teloogoo* Grammarian of whom mention is made in the native books is the sage *Kunva*, who is said to have been the first that

* It has been already noticed that *Telinga* is mentioned in the *Brahmunda Pooran*, as situated between *Casi-cosala* and *Magadha*, that is between *Benares* and *Bahar* proper. *Calinga* is mentioned in the same *Pooran*, as situated between *Cosala* and *Banga*; in other words, between *Benares* and *Bengal* proper. 8th Vol: of the *Asiatic Researches*.—*Essay on the sacred isles of the west*.—This proves the two to have been at least contiguous, but the one is generally understood to have been a subdivision of the other.—

** *Caleswaram* is one of the names of the God *Shiva*; *Calingum* is the same name for the same deity, only under a different form, namely the form of the mystic lingum.

† *Marsden's Malay Grammar*.—

*** See article VII Vol: 2d of the *Asiatick Researches*.

composed a treatise on the principles of the language. It† is stated that he executed this work by command of a king of Andhra, named Andhra-royoodoo, son‡ of Soochundra who reigned at Siccacollum on the banks of the Krishna. On the death of Soochundra, Andhraryoodoo quitted the capital of Siccacollum, and established his residence on the banks of the Godavery—possibly at Rajahmundry, which we afterwards find mentioned as the capital of the Kings of the Chalookia race. Many fabulous accounts of the feats of this prince are current in Telingana, and such has been the veneration of the people for his virtues, that they have deified him as an incarnation of the God Vishtnoo, in which character he is still worshipped at the ancient capital of Siccacollum § near Masulipatam.

The works of Kunva, of Audharvan Achary, and of several other ancient Grammarians, are not now to be found. All the treatises on Teloo-goo grammar, at present extant, consist of Sanserit commentaries, on a series of concise apothegms written in Sanserit by a Bramin named Nannapa, or Nunniah Bhutt. The text of Nunniah Bhutt, as explained by his best commentators, has been my principal guide in the work which I now offer to the Public; but as the illustrations, comparisons, and arrangement of these Authors are borrowed exclusively from the language in which they compose, and from a system of grammar the most artificial perhaps ever invented by human ingenuity, I have adhered

+ కన్వప్రముదాహ|అం ప్ర విష్ణోరసుజ్ఞాకృతస్యమద్య్వికరణస్య ద్రోహీ
 సురు ద్రోహీతి ||

Kunva said "He who speaks irreverently of my Grammar, composed by the command of Andhra Vishtnoo, shall be considered as guilty of irreverence to his Priest." Andhra Cowmudi.

‡ అంధ్ర నాథో మహావిష్ణునికంఠదనుజాపహ|పురాహ్వా యంభువ ము
 న్నోకాహ లేశఽనియుగేహరిః| కాపలేరాజవర్యస్యమచంద్ర స్యతమాభవః|
 అభవత్పర్వదేవైశ్చసేష్ఠికోలోకపూజితః ||

¶ The King of Andhra, the great Vishtnoo, the destroyer of the giant Nishumbhoo, formerly, in the Catiyoog of the grand period called Saanyumbhooava, was born as the son of the chief of kings Soochundra, ruling at Cacolum. Andhra Cowmudi. Then follows the passage quoted in the first note.

§ In Teloo-goo, the name of this place, and of Chicacole in the Ganjam District, are the same; but the two must not be confounded.

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to them in these respects, so far only as they are calculated to assist an English Student. I have often been obliged to deviate from them, and, in imitation of my guides, to accommodate my illustrations &c. &c. to the grammar of the language in which I write.

Nunniah Bhutt, the author of the apothegms above mentioned, undertook also the herculean labor of translating the voluminous Mahabharat from Sanserit into Teloogoo verse; and although he did not live to finish this work, which was subsequently completed by Tickuna Somiazooloo, he succeeded in immortalizing his memory in this part of India, by rendering this book the great standard of Teloogoo poetry. We learn from the introduction to * the Teloogoo Mahabharat that Nunniah Bhutt was

* The following is an extract from the passage here alluded to హా|| నిజమహిమంబలప్రజాప్రీతిఁజెంచుచుఁబరమండలంబులధరణిపతుల| నదిమిశప్పంబులుముదముతోఁగొంచునుబలిమినియ్యనిభూమిపలయపతుల| నుక్కణంగంపుచుదిక్కులఁదనయాజ్ఞవెలింగించుచునువిప్రకులమునెల్ల| యోచుచుకరణన్వఁగాంచుచుభీతులనగ్రజన్తులకుననుగ్రహమున| జూరుతరమహాస్త్రహరంబులిచ్చుచు| దేవభోగములనుహావిభూతి| దనరఁజేయుచిట్లునునుమానుఁడగువిష్ణు| వధానుండువంశవధానుండు|| వచనము|| అఖిలజలధివేలావలయుతవసుమతీవనితావిభూషణంజైనవేదేశంబునకునాయకత్వంబునుంబోనిరాజమహేపాంధ్రపురంబునందుమహేపాంధ్రమహిమతోఁబరమానందంబునననవరతంబుమహారాజ్యసుఖంబుననుభవించుచుందిసుకలభువనలక్ష్మీనివాసంబైనరమ్యపార్వతలంబునమంత్రిపురోహితసేనాపతిదోవారికమహాప్రధానదండనాయకసామంతవిలాసినిపరిపృతుండైయపారకబ్ధికాప్రపారగులయినవైయాకరణులును| భారతరామాయణానేకపురాణాప్రవీణులయినపూరాణికులును| మృదుమధురభావభాసురసరసవచనరచనావికారదులయినమహాకవులును| వివిధవిరకనాగరవిగాహితసమస్తప్రాధికాస్రగిష్టులయినతాత్కకులును| నాదిగాగోలవిద్యజ్ఞనంబులుపరిపేష్టింబోలెదయుండ| విద్యావిలాసుండునుమఖౌపవిష్టుండునువైయిష్టకభావినోదంబులందగిలియొక్కనాడు|| పి|| తనకులప్రాప్తానుననురక్తనవిరళజపహేమతత్పరునివలెకట్టి| కాసునుసంహితాభ్యాసుబ్రహ్మాదాదినానాపురాణవిజ్ఞాననిరతు| బా

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cotemporary with the King Vishtnoo Vurdhana, ** of the Shiva sect and Chalookia race, who reigned at Rajahmundry on the banks of the Godavary. Colonel Wilkes, § in his Historical Sketches of the South of India, makes the Chalookia race more ancient than the Cadumba kings of Bunawassi, whose dynasty is stated to have been subverted in the second century of the christian æra. If this be admitted, the works of Nunnia Bhutt may boast of great antiquity.

శ్రునాపప్రతిపదాశ్రమమగ్ధులగోత్రజాతుసద్విసుతావదాతచరితు | లోకజ్ఞ
సుభయభాషాకావ్యరచనాభిరోభినిజప్రతిభాభియోగ్యు | నిత్యసత్యవచనమమ
త్యమరాధిపా | చార్యసుజనునన్నపార్వజూచి | పరమధర్మవిదుఃకుచరచ
ఘోర్యాన్వయా | భరణుఁడిట్టులనియెగరణతోడ ||

Affectionately protecting the inhabitants of his Empire—receiving, with satisfaction, the tribute of foreign Sovereigns, whose kingdoms had been subdued by him, and humbling the pride of those princes who haughtily withheld payment—illuminating the corners of the world with his commands—protecting the whole race of Bramins—shielding the timid who solicited shelter—compassionately bestowing the most excellent and extensive Agraharams on the first born men (Bramins)—enlightening vast wealth by celestial enjoyment—and thus following the precepts of Menu, lived Vishtnoo Vurdhana, the increaser of his race. He, the ornament of the Chalookia family, constantly enjoying the glory of his vast empire—residing, with excessive delight, and with the splendour of the great Indra, in his capital of Rajamahendra, which is the chief gem of the Vegu Empire, the great ornament of the goddess of the Earth, (encompassed by the waters of all the oceans)—attended, in his superb palace, which is the seat of glory of the whole world, by Ministers, Priests, Generals, Chamberlains, Counsellors, Magistrates, neighbouring princes, and beautiful damsels—and surrounded by Grammarians, skilled in the boundless doctrines of articulate sounds, Historians, acquainted with the Bharata, Ramanyanum, and all the Poorans, Great Poets, celebrated for clothing the most pleasing and gentle images in the sweetest verse, famous Philosophers, skilled in all the sublime sciences, and diving into the ocean of abstruse reasoning, and many other learned men—amusing himself with study—deeply interested in agreeable history, and experienced in the rules of justice—sitting, with delight, thus affectionately addressed the venerable and virtuous Nannapa, the Brahmin and affectionate adherent of his family, incessantly devoted to sacrifice and meditation, author of a copious grammar, skilled in the Sunhetas, fully versed in various Poorans, such as the Bramhanda &c. a meritorious man, the follower of the aphorisms of Apastamba, born in the gotram of Mudgala, commended by virtuous men, pure in his actions, experienced in wordly affairs, in wisdom like Broohuspatee, celebrated for composing poetry in both languages, famed for genius, a speaker of truth which is everlasting. The king then proceeds to request that he will translate the Mahabharat.

** This prince must not be confounded with another Vishtnoo Vurdhana, who reigned in the eleventh century of our era, but who was neither of the Chalookia race, nor of the Shiva sect; he was a Tilinga king of the Bellal dynasty, and was converted from the Jain religion to the sect of Vishtnoo, by the famous Rama Anuj Achary, the head of the Shri Vaishnavas or Ayengars, one of the three great sects into which the Hindoos of the Peninsula are now divided.



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Although the Teloo-goo would thus appear to have been a cultivated language at a very early period, it is hardly to be expected, among the different political and religious convulsions which have so often violently agitated the Deccan, that many of the productions of so remote an age should have reached these times. Accordingly, with the exception of the abovementioned works of Nunniah Bhutt, and some books composed towards the close of the twelfth century, during the reign of Pertaub Roodroo, one of the last kings of the Bellal dynasty, which succeeded that of Cadumba, we find that nearly all the Teloo-goo works now current in the country were written after the dissolution of the ancient government of Telingana, and the establishment of the more modern empire of Vidianagara.

On the capture of Warunkul,† the capital of the Bellal Kings of Telingana, by the Pattians, A. D. 1323, certain officers of these ancient princes are stated to have emigrated to the southern provinces, where they founded the celebrated city of Vidianagara or Vizianagara, the Bijanagur of Arrowsmith, and established a new dynasty of twenty princes* known by the name of *Raja* or *Royaloo*, who gradually extended their sway all over the South of India, and reigned from the commencement of the fourteenth to the close of the sixteenth century. Of these kings, the most celebrated was Krishna Royaloo, a prince who reigned during the earlier part of the sixteenth century. He is highly renowned in Telingana for his piety in repairing the numerous temples in the Carnatick,

† This word is pure Teloo-goo ఓకొండ , and signifies a single stone, a solid rock, or perhaps ఓకొండ a touch stone.

* I am indebted to the friendship of that able and distinguished officer Colonel McKenzie C. B. of the Madras Engineers, now Surveyor General of India, for the following translation of an extract from the Gutportee Manuscript in his valuable and extensive collection, containing, in the form of a prophecy, a chronological account of these kings. Numerous inscriptions, and grants of land, in the possession of Colonel McKenzie confirm the correctness of this account.

A. S.	AD.		Y.	M.	D.
1258	1336	1 In the Saleevahan Sakum 1258, in the year Daatoo, on the 2d of Vysakum month, on the new moon, <i>Hurryhur Raja</i> will commence his reign at Anagoondy			
		The whole of his reign will be	14	"	"
1272	1350	2 After him, his brother <i>Booka Royaloo</i> will succeed in that kingdom and will reign	29	8	"



* and for the great personal bravery he displayed in the course of his extensive conquests in the Peninsula, but chiefly for his munificent encouragement of Teloo-goo literature:

A. S. A. D.				X. | M. | D.
1301	1379	3	Next <i>Hurryhur Royalo</i> the second will rule.....	22 " "
1323	1401	4	After him <i>Vejaya Booka Royalo</i> will rule.....	17 " "
1340	1418	5	Upon his death <i>Palla Booka Royalo</i> will rule.....	16 " "
1355	1434	6	After which <i>Gunda Dava Royalo</i> will rule.....	20 " "
1376	1454	7	After him <i>Raja Saker Royalo</i> will rule.....	" 9 "
1376	1455	8	After that <i>Vejagooloo</i> will rule.....	" 10 "
1378	1456	9	<i>Proudha or Pratapa Dava Royalo</i> will rule.....	21 " "
1399	1477	10	After him <i>Veera Royalo</i> will rule.....	4 " "
1403	1481	11	After him <i>Mallicar Royalo</i> will govern.....	6 " "
1409	1487	12	<i>Ramachundra Royalo</i> will next rule.....	1 " "
1410	1488	13	<i>Veeroopacha Royalo</i> will govern.....	2 " "
1412	1490	14	<i>Narasinga Royalo</i> will rule.....	5 " "
1417	1495	15	After him <i>Narasa Royalo</i> will rule (including 5 years in the name of his son <i>Veera Narsimha Royalo</i> from the Cycle year Rak-tackee A. S. 1426.....	13 " "
1430	1509	17	The second son of <i>Narasa Royalo</i> , named <i>Krishna Royalo</i> will rule from the Cycle year Sookla of the Visaka month.....	21 " "
1452	1530	18	From the Cycle year <i>Veecrooty Achota Dava Royalo</i> will reign.....	12 " "
1464	1542	19	From thence <i>Suleka Timma Raaze</i> From the beginning of the Cycle year Soobacroot in the Jasta month, <i>Rama Royalo</i> will rule 22 years in the name of.....	22 " "
1486	1564	20	<i>Sadaseroo Royalo</i> and keeping him in his possession. The Kingdom of <i>Veejyanagur</i> will then end with <i>Rama Royalo</i>	
—				
1451	1569		The Country will be in great confusion then for.....	5 " "
1451	1569	21	In the Cycle year <i>Eramodoota Teroomal Royalo</i> will establish himself as King, at <i>Penoogonda</i> , and will rule.....	" 11 "
1494	1572	22	His son <i>Sree Runga Royalo</i> will then reign from the Cycle year <i>Angeerasa</i> of the 10th of <i>Vysakam</i>	14 " "
6507	1585	23	After which, from the Cycle <i>Paardeva</i> of the 10th of <i>Mangam</i> of the fall moon <i>Veneatuputy Royalo</i> will rule.....	28 8 15
—				
			After him, of the Kings of the Chundra race none will remain; and foreign kings will rule the land; deriving, their authority from no legal right	
1536	1614	24	First <i>Chicka Royalo</i> will rule.....	" 4 "
1552	1630	25	After him <i>Rama Raaze</i> changing his true name, to that of <i>Ramadava Ray-el</i> for.....	15 5 "
			After this, the Country will be in great disorder for some time, and prodigies and portentous omens will appear between the year <i>Bahodanya</i> and <i>Nundana</i>	15 " "

(Here the Account terminates in a prophetic announcement of a Deliverer of the Hindoo Race.) From circumstances, observes Colonel McKenzie, we may infer that this account was written A. D. 1630.

* By an inscription on the great tower erected over the grand entrance into the famous Shiva temple at Conjeeveram, which is supposed to be the highest building of the kind in India, we find that it boasts of this price as it's founder.



A great number of books, composed during the reign of Krishna Royaloo, are still to be found in the libraries of the present Polygars, of whom many in the Northern Districts, as far as Nellore, and several in the South, are descended from the former officers of the Vidianagara government: but the intolerant zeal of the Mahommedans, whose irruptions into the South of India terminated in the overthrow of the Vidianagara Empire, has left of the more ancient Teloogoo works little else remaining than the name. §

The works still extant, however, are sufficiently numerous and various to evince the great degree of refinement to which the Teloogoo has attained. Few languages will be found more copious, more nervous, or more regular in construction, and it may boast, in a peculiar manner, of great elegance of expression, and melody of sound. Under the fostering auspices of the British Government, it is confidently hoped that the Teloogoo may recover that place which it once held among the languages of the East, and that the liberal policy of the Legislature † may be successful in renewing, among the Natives of Telingana, that spirit of literature and science, which formerly so happily prevailed among them, and still so much endears to their remembrance the days of the most enlightened of their Hindoo Rulers.

Nearly the whole body of Teloogoo literature consists of Poetry, written in what may be termed the superior dialect of the language; but so different is this from the inferior or colloquial dialect, in common use

§ Having heard that a number of poems, engraved on some thousand sheets of copper, had been preserved by the pious care of a family of Bramins in the temple on the sacred hill at Tripetty, I deputed a Native for the purpose of examining them; but, with the exception of a treatise on Grammar, of which a copy was taken, the whole collection was found to contain nothing but voluminous hymns in praise of the deity.

† The following is an extract from the act of the British Parliament to which I allude. “ And be it further enacted, that it shall be lawful for the Governor General in Council to direct, that out of any surplus which may remain of the rents revenues and profits, arising from the said Territorial acquisitions, after defraying the expenses of the Military, Civil, and Commercial Establishments, and paying the Interest of the Debt, in manner herein-after provided, a sum of not less than one Lack of Rupees in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned Natives of India, and for the introduction and promotion of a knowledge of the science among the Inhabitants of the British Territories in India.



among all classes of the people, that even to the learned, the use of commentaries is indispensable for the correct understanding of many of their best works. This peculiarity of two dialects is common to the Teloogoo, with the Tamil and the Kanataka. In the course of this work, I propose to give all the rules for the superior dialect, as being that from which the other is derived, but I shall carefully notice the peculiarities of the common dialect. The reader will bear in mind that in conversation and official business, the inferior is used to the entire exclusion of the superior dialect, and that in all books or studied compositions, a contrary rule obtains.

Such as have acquired a knowledge of the Teloogoo language merely with a view to colloquial intercourse with the people, or to the transaction of official business, and have confined their studies exclusively to the inferior dialect, may accuse me of entering on an unprofitable and unnecessary task, in treating of the other, which, in their estimation, may be deemed altogether foreign to the Teloogoo. An attentive examination of the two may possibly lead to a very different conclusion: at all events, as this work is intended as much to enable the student to understand the rules which regulate the classical compositions of the Natives, as to teach him to speak or write the common Teloogoo, I have deemed it my duty to follow the Native Grammarians by tracing the language to its original source in the superior dialect—at the same time, I have not neglected its more useful branches in the inferior dialect, which, as being vulgar, Native authors have considered beneath the notice of the learned.

The Teloogoo is spoken with the greatest purity in the Northern Circars, and with much of its native simplicity by the Ratsawars, Velmawars, and other superior classes in those districts. More conversant with arms, however, than with books, the Ratsawars* and Velmawars are in general

* The affecting tale of the Zemindar of Boobily, related by Orme, is one of many that might be quoted, in elucidation of the nice sense of honor, and romantic bravery, inherent in this fine race of men. Our want of sufficient attention to their habits and customs, rather than any calous disregard for their prejudices, has occasionally driven others of this tribe to similar acts of self destruction, which are much to be deprecated, and which, indelibly imprinted on the minds of the people, materially affect the popularity of our Government.



ignorant of the principles of their own tongue. Indeed the three inferior classes of Telingana, unlike their neighbours of the Tamil Nation, seem to have abandoned the culture of their language, with every other branch of literature and science, to the sacred tribe. The Vussoochuritra is the only Telooگو work of note not composed by a Bramin. But, with the manners and habits of their ancestors, the Velmawars, Comtees, and Soodra casts, descended from the aborigines of the country, retain a great deal of the original language of Telingana, and are more sparing in the use of Sanserit words than the Bramins.

It has been very generally asserted, and indeed believed, that the Telooگو has its origin in the language of the Vedums, and many of the most eminent oriental scholars have given their authority in support of this opinion. It is not without much deference, therefore, that I venture publicly to state my inquiries to have led me to contrary conclusion; but I do so with the less hesitation, as I find myself supported by the concurrent evidence of all Native Authors who have ever written on the subject of the Telooگو language.

On this, and on several other material points connected with the structure of the Telooگو, I regret that my sentiments should be entirely at variance with those of so celebrated an orientalist as Dr. Carey, one of the learned Professors in the College of Fort William, to whom the Public are indebted for a very copious Grammar of the Sanserit language, and for a series of works on the elements of the spoken dialects of India. In the preface to a Telinga Grammar, which issued from the press after the present work had been completed and submitted to Government, Dr. Carey writes as follows, "The languages of the South of India *i. e.* the Telinga, Karnāta, Tamil, Malayala, and Cingalese, while they have the same origin with those of the North" (*viz.* the Sanserit) differ greatly from them in other respects: and especially in having a large proportion of words the origin of which is unascertained; or, as he afterwards terms them, words current in the country, *తెలుగులు*, of which the derivation is uncertain."



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While I coincide in opinion with Dr. Carey that, "among these five languages, the Telinga appears to be the most polished, and though confessedly a very difficult language, it must be numbered with those which are the most worthy of cultivation, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance"; with deference, I submit that he has given an erroneous view of the structure and derivation of the Teloo goo. In common with every other tongue now spoken in India, modern Teloo goo abounds with Sanscrit words, perhaps it has a greater proportion of them than any of the other southern dialects; nevertheless there is reason to believe that the origin of the two languages is altogether distinct.

With the exception of a few letters peculiar to Sanscrit words, and evidently taken from the Nagree alphabet, the round and flowing characters of the Teloo goo bear no resemblance to the square Devanagree; and even if the Teloo goo alphabet were found to be derived from the Nagree, it would only prove that the people of Telingana had borrowed the invention of a more civilized nation. The origin of their language might still be as different from that of their alphabet, as the origin of our present Roman characters, from that of our Saxon words.

It has already been mentioned that all the Native Teloo goo Grammars are written by Bramins, in the Sanscrit tongue; and that their arrangement of the alphabet, their illustrations, and their comparisons, are necessarily borrowed from the language in which they write. This circumstance might justify the supposition that the Bramins were the first who cultivated the Teloo goo, and brought it under fixed rules; but it cannot be urged in proof of any radical connexion between the Teloo goo and the Sanscrit.

It has also been noticed that, in speaking the Teloo goo, the Soodras use very few Sanscrit words: among the superior classes of Vysyus, and pretenders to the Rajah cast, Sanscrit terms are used only in proportion to their greater intimacy with the Bramins, and their books; and, when we find even such Sanscrit words as these classes do adopt, pronounced by them in so improper and rude a manner as to be a common jest to

the Bramins, who, at the same time, never question their pronunciation of pure Teloo goo words, I think we may fairly infer it to be probable at least that these Sanscrit terms were originally foreign to the language spoken by the great body of the people.

Some Native Grammarians * maintain that, before the King Andharoyadoo † established his residence on the banks of the Godavery, the only Teloo goo words were those peculiar to what is emphatically termed the *pure* Teloo goo, now generally named *the language of the land*, which they consider coeval with the people, or as they express it “created by the God Brimha.” The followers of this prince, say they, for the first time began to adopt Sanscrit terms with Teloo goo terminations, and by degrees corruptions from the Sanscrit crept into the language, from the ignorance of the people respecting the proper pronunciation of the original words. This would imply that the nation still retain some faint remembrance of those times, in which their language existed independent of the Sanscrit; and it is certain that every Teloo goo Grammarian, from the days of Nunnia Bhutt to the present period, considers the two languages as derived from sources entirely distinct; for each commences his work by classing the words of the language under four separate heads, which they distinguish by the respective names of దేశ్యము *language of the land*, తెలుగుము *Sanscrit derivatives*, తత్సమము *Sanscrit corruptions*, and ప్రాకరము *provincial*

* See the Adhuvana Vyacurnum, as given in the Andhra Cowmudi. తత్సమము లాచారము లీనాచారములు | తాతేనను హతా సర్వంతత్సమం స్వల్పబుద్ధిభిరిత్యుదోద్ధార్యమాణం సత్తత్సమంచేతి సమ్యతం | వికృతా వ్యత్యయా భ్యాంచపాదాభ్యాం క్రియితే సతతః | తత్సమాజ్ఞాతకథ్యస్తే తాతేనను హతా సమాజ్ఞాతప్రాకరనిర్మితావాచకైర్వ్యాకర్తృమాంశ్చైతే తే | అచ్యుతాచారకథ్యస్తే సమ్యుద్ధాతుసమన్వితాః || The adherents of Andhra Vishtnoo (before mentioned) who then resided on the banks of the Godavery spoke Tutsama words, (Sanskrit derivatives). In the course of time, these words, not being properly articulated by the unlearned, by the change or obliteration of letters, or by being contracted, a fourth, or a half, became Tudd huvas, (Sanskrit corruptions.) Those words consisting of nouns, verbals, and verbs, created by the God Brimha, before the time of Hari, the Lord of Andhra, are called Uchka, (pure.)

† This is the prince who is now worshipped as a divinity at Siacacollum on the river Krishna, and who was the patron of Kunva, the first Teloo goo Grammarian.



terms. To these, later authors have added అన్య దేశము *foreign words* or those from other lands.

As this arrangement is essential to a proper illustration of the structure of the Telooḡoo language, it will be adhered to in the following work. Of the different classes of words specified above, the three first only are mentioned in the Telinga Grammar by Dr. Carey; the first is there stated to comprize "words current in the country of which the derivation is uncertain", a "large proportion" of which are allowed to be included in the language; the second is stated to contain "pure Sungskrita words;" and the third "words derived from the Sungskrita, "but written and pronounced differently."

The words included in the first class, which I have denominated *the language of the land*, are not only a "large proportion" of words, but the most numerous in the language, and the model by which those included in the other classes are modified and altered, from the different languages to which they originally belong. Why the origin of this class of terms is supposed to be unascertained has not been stated; nor can I conceive how so erroneous a conclusion could have been adopted; for the name given to them by all Sanscrit Grammarians, by the whole body of the people, and by Dr. Carey himself, at once points out their derivation. This name is దేశము, a noun used either as a substantive or an adjective, in the former sense denoting a *country or land*, in the latter, in which it is here used, implying *that which belongs to the country or land*; it marks the words in question, not as merely "current in the country," but as the growth and produce of the land; it would be difficult to define more precisely the origin of any words, and to this class must we look for the pure Telooḡoo—for the *true language of the land*.

The second class of words I have termed *Sanscrit derivatives*, and I prefer this denomination to that of "pure Sungskrita words" given to it by Dr. Carey; for although the words included in it contain the crude forms of pure Sanscrit words, they cannot appear in Telooḡoo in their



original shape, but invariably assume terminations or undergo changes peculiar to the pure Telooḡoo, or language of the land.

The third class of words which is generally mentioned by Dr. Carey as "derived from the Sungskrita," I have named *Sanscrit corruptions*; it consists of words which have passed into Telooḡoo, either directly from the Sanscrit, or through the medium of some of its corrupted dialects, such as the Pracrit, and which, in order to be assimilated to the language of the land, have undergone radical alterations, by the elision, insertion, addition, or subtraction of letters. These changes have been sometimes carried so far, that it is difficult to trace any connexion between the adulterated word and its original in Sanscrit.

In the course of this work, it will be obvious to the Sanscrit scholar that the declension of the noun, by particles or words added to it—the use of a plural pronoun (మనము) applicable to the first and second persons conjointly—the conjugation of the affirmative verb—the existence of a negative aorist, a negative imperative and other negative forms in the verb—the union of the neuter and feminine genders in the singular, and of the masculine and feminine genders in the plural, of the pronouns and verbs—and the whole body of the syntax, are entirely unconnected with the Sanscrit; while the Tamil and Karnataca scholar will at once recognize their radical connexion with each of these languages. The reader will find all words denoting the different parts of the human frame, the various sorts of food or utensils in common use among the Natives, the several parts of their dress, the compartments of their dwellings, the degrees of affinity and consanguinity peculiar to them, in short all terms expressive of primitive ideas or of things necessarily named in the earlier stages of society, to belong to the pure Telooḡoo or language of the land*. It is true, (so mixed have the two languages now become) that *Sanscrit derivatives or corruptions* may, without impropriety, be occasionally used to denote some of these. This, however, is not common, the great body of Sanscrit words admitted into the language consists of abstract terms, and of words connected with science, religion,

* The reader is requested to refer to the irregular దేశ్యము nouns.



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or law, as is the case, in a great degree, with the Greek and Latin words incorporated with our own tongue: but even such Sanscrit words as are thus introduced into Teloo goo are not allowed to retain their original forms, they undergo changes, and assume terminations and inflections unknown to the Sanscrit, and, except as foreign quotations, are never admitted into Teloo goo until they appear in the dress peculiar to the language of the land.

This brief notice of the structure of the Teloo goo seemed necessary, in order to explain the principles on which the following chapters are founded: the further consideration of the subject I leave to others, as the prolonged discussion of it is foreign to a work of this nature. I am inclined, however, to believe that the Teloo goo will be found to have its origin in a source different from the Sanscrit, a source common perhaps to the Teloo goo, with the superior dialects of the Tamil and Karnataca. But the introduction of Sanscrit words into this language must have taken place at so remote a period, as to be now almost beyond the reach of inquiry. With the religion of the Bramins, the people of Telingana could not fail to adopt much of the language of that extraordinary tribe; their constant intercourse with each other for a long series of years has necessarily confirmed this intermixture of language, and it must be admitted that the Teloo goo has been as much improved by adopting an indefinite number of words from the Sanscrit, as our own tongue has been ameliorated by borrowing from the more refined languages of Greece and Rome.

Having concluded the few introductory remarks which I had to offer to the reader in explanation of the plan of my work, I avail myself of this occasion to make my public acknowledgments for the assistance with which I have been favoured in the course of its progress.

To my friend Mr. Stokes of the civil service on this establishment, who did me the favour to peruse the manuscript before it was submitted to the Government, I owe many valuable suggestions; and I am under particular obligations to my colleagues in the Board of Superintendence



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for a most laborious and critical examination of the whole work. Mr. Ellis and Archdeacon Mousley are in a special manner entitled to my thanks; for their criticisms enabled me to correct many imperfections that had otherwise escaped my notice.

In examining the principles inculcated by the best native grammarians, I was assisted by my Teloo goo instructor Woodiagherry Vencatanarrain Ayah, a young bramin of superior intelligence and remarkable acquirements, who, by his own merits alone, subsequently rose to the situation of Head English master at the College of Fort St. George, and lately to the more honorable office of Interpreter to the Supreme Court of Judicature at the Presidency. He generally sat by me while I wrote the notes from which this Grammar has been compiled, and I may therefore be said to have availed myself of his aid and advice throughout the work.

I have only further to add that on all intricate points of grammar I have invariably consulted the learned Pundit Putabhi Rama Sastry Head Sanserit and Teloo goo master at the College, and where I found the native grammarians at variance, have been regulated chiefly by his opinions, in attempting to reconcile their differences, or in selecting that authority to which the preference has been given.





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In support of what I have ventured to advance, in the preceding introduction, on the subject of the structure and derivation of the Telooogo language, it is peculiarly gratifying to me to be allowed to quote the high authority of my friend Mr. Francis W. Ellis, at the head of the Board of Superintendence for the College of Fort St. George, as contained in the following observations with which he has favoured me. The knowledge which this Gentleman possesses of the various spoken dialects of the Peninsula, added to his acquirements as a Sanscrit scholar, peculiarly qualify him to pronounce a judgment on this subject.



The real affiliation of the Telugu language appears not to have been known to any writer, by whom the subject has been noticed. Dr. Carey in the preface to his Sanscrit Grammar says---“The Hindoostanee and the Tamil, with the languages of Gujarat and Malayala, are evidently derived from the Sanscrit, but the two former are greatly mixed with foreign words. The Bengalee, Orissa, Maratta, Kurnata, and Telinga languages are almost wholly composed of Sanscrit words.” In the preface to a Grammar of the Telugu lately published by him he, also, says---“The languages of India are principally derived from the Sanscrit” : &c. “The structure of most of the languages in the middle and north of India, is generally the same, the chief difference in them lies in the termination of the nouns and verbs, and in those deviations



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from Sanscrit orthography which custom has gradually established in the countries where they are spoken. The languages of the south of India, i. e. *The Telinga, Karnatic, Tamil, Malayala, and Cingalese*, while they have the same origin with those of the north, differ greatly from them in other respects : and especially in having a large proportion of words, the origin of which is unascertained."---To this testimony Dr. Wilkins adds the weight of his authority, when he says in the preface to his Grammar of the Sanscrit---"*the Tamil, the Telugu, the Carnatic, the Malabar, together with that*" (the idiom) "*of the Murratta states and of Gujarat so abound with Sanscrit, that scarcely a sentence can be expressed in either of them without it's assistance.*"---Mr. Colebrooke, also, in his dissertation on the Sanscrit and Pracrit languages in the 7th Volume of the Asiatick Researches, though he has not given so decided an opinion, yet, by including these under the general term Pracrit, appropriate only to dialects of Sanscrit derivation and construction, and by the tendency of his remarks, appears to favor the received notion of their origin ; he states indeed in express terms that the *Tamil* (which word he writes *Tāmila*, deducing it from *Tāmaparnā* the Sanscrit name of the river of Tirunelvéli) is written in a character which is greatly corrupted from the present *Dévanágari*, and that both the "*Carnata*" and "*Telingana*" characters are from the same source. In arrangement the two latter, which are nearly the same, certainly follow the *Nágari*, but in the form of the letters, mode of combination, and other particulars, there is no resemblance; and the *Tamil* is *totally different*, rejecting all aspirates, and having many sounds which cannot be expressed by any alphabet in which the Sanscrit is written.

It is the intent of the following observations to show that the statements contained in the preceding quotations are not correct ; that neither the *Tamil*, the *Telugu*, nor any of their cognate dialects are derivations from the Sanscrit ; that the latter, however it may contribute to their polish, is not necessary for their existence ; and that they form a distinct family of languages, with which the Sanscrit has, in latter times especially, intermixed, but with which it has no radical connexion.

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The members, constituting the family of languages, which may be appropriately called the dialects of Southern India, are the high and low Tamil; the Telugu, grammatical, and vulgar; Carnāṭaca or Cannāḍi, ancient and modern; Malayāḷma or Malayāḷam, which, after Paulinus a St. Bartholomæo may be divided into Sanscrit (Grandonico-Malabarica) and common Malayāḷam, though the former differs from the latter only in introducing Sanscrit terms and forms in unrestrained profusion; and the Tuluva, the native speech of that part of the country to which in our maps the name of Canara is confined.

Besides these, there are a few other local dialects of the same derivation, such as the Coḍugu, a variation of the Tuluva spoken in the district of that name called by us Coorg; the Cingalese, Mahārastra and the Oḍḍiya, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed, always be expected from neighbouring nations, however dissimilar in origin, but it is extraordinary that the uncivilized races of the north of India should in this respect bear any resemblance to the Hindus of the south; it is, nevertheless, the fact, that, if not of the same radical derivation, the language of the mountaineers of Rājmaḥāl abounds in terms common to the Tamil and Telugu.

The Telugu, to which attention is here more specially directed, is traced from its own roots, which, in general, have no connexion with the Sanscrit, nor with those of any other language, the cognate dialects of Southern India, the Tamil, Cannāḍi &c. excepted, with which, allowing for the occasional variation of consimilar sounds, they generally agree: the actual difference in the three dialects here mentioned is in fact to be found only in the affixes used in the formation of words from the roots; the roots themselves are not similar merely, but the same.

The roots of the Telugu Language, like these of the Sanscrit, are mostly the themes of verbs, but they may often be used in the crude form, or with a single affix, as nouns or adjectives, and many of them are used only in the latter acceptance; thus పెద్ద, as a noun, signifies *a blow with the fist* and is the root

of the verb నడచు to strike with the fist ; thus also, నడు *nadu*, with the affix క *ca*, నడక *nadaca*, signifies, as a noun, a step, progress, conduct, manner, and is the root of the verb నడచు నడుచు *nadacadamu* to walk. In this use of the roots, all the dialects differ ; the root that is used as a noun only in Tamil and Telugu may serve as the theme of a verb in Cannadi, and *vice versa* : thus in Tamil the term அகற்ற, *accarai* is used as a noun in such impersonals sentences as அகற்றுகிறது யிவ்வ *yenac' accarivillei*, it is not a want to me--- I do not require it ; in Cannadi అక్కరి *accariy* is the root of the verb అక్కరియు *accariyudu* to be desired---to be endeared to. It frequently happens, also, that a term occurs which cannot be referred to any root of the tongue to which it belongs, though it is readily traced to a radical in one of the cognate dialects ; thus in the compound అగపదము *agupadadamu*, (which signifies in Telugu to take in the sense in which it is used in such sentences as అది ధూమము నా నాకు అగపదించి *adi dhūmamugā nācu agupadindi*, I take it to be smoke - దానికి న ధూమము నాకగపదలేదు *dānikin arihamu nāc' agapadā ledu*, I do not take, or comprehend, the sense of it, but in Tamil to take in general, seize, obtain, as గ్రహించి *curivi yenac' agapattadu*, I have caught the bird) the first member అగ *aga* or అగు *agu* has no separate meaning in Telugu, in Tamil *agam* signifies the interior and, in both languages, the root పడు *padu* to suffer.

To shew that no radical connexion exists between the Sanscrit and Telugu, ten roots in alphabetic order, under the letters A, C, P, and V, have been taken from the common dhātu-mālā or list of roots, and with them have been compared ten Telugu roots, under the same letters taken from a Telugu dhātu-mālā compiled by Patābhi-rāma Śāstri, the Head Sanscrit and Telugu Master at the College ; these will be found in the following lists, the mere inspection of which will shew, that, among the forty Telugu roots, not one agrees with any Sanscrit root. To facilitate a comparison of the several languages treated on, each of which has a distinct alphabet, the Roman character is used throughout :

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the orthography is generally that of Sir Wm. Jones, as explained in the 1st Volume of the Asiatic Researches, but the grave accent is used instead of the acute, to mark a naturally long syllable when final or formed by *Sandhi*, and *K*, is occasionally substituted for *C*, before *i* and *e* in words belonging to the southern dialects only : other variations of trifling importance will be observed.

ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

A.

Ac to mark - move - move tortuously.

Accalū to contract the abdominal muscles.

Ag to move - move tortuously.

Agalu to separate - break.

Anca)
or } to mark.

Anga)

Aggu to worship.

Agh to move - despise - begin - move quickly.

Aggalu to be insufferable - be excessive.

Agha to sin.

Ats to give by compulsion - incur debt.

Ach to honour - serve.

Antu to touch or stick - adhere - anoint the head.

Anch to move - speak unintelligibly - speak intelligibly.

Adangu to be destroyed - submit - be subdued, or suppressed.

Aj to throw - move - shine.

Adaru to shine - shoot at.

At or *Aih* to move.

Adalu to weep bitterly.

Ad to occupy - undertake.

Adu to slap.

ROOTS UNDER THE LETTER

C.

Cac to hint desire - go.

Caccu to vomit.

Cacc to laugh.

Cats to play dice, chess &c.

Cach to laugh.

Crats to want.

Cacch to laugh.

Caítu to tie - build - become pregnant.

Cag to move.

Cađugu to wash.



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NOTE TO THE INTRODUCTION:

SANSKRIT.

TELUGU.

Cach to tie - shine.

Cadangu }
or } to swell, boil.
Canangu }

Caj to hiccup.

Catācu }
or } to lick as a dog.
Cadāgu }

Caī to move - screen - rain.

Cādaru to call aloud - exclaim.

Caīh to fear - recollect anxiously.

Cādalu to move or shake.

Cād to eat - rejoice - divide - preserve.

Cādi to approach - obtain.

ROOTS UNDER THE LETTER

P.

Pach to cook - explain - stretch.

Pagalu, }
or } to break - make forked.
Pangalu }

Paś to shine - move.

Panchu to divide into shares - send
away - appoint - divide by
figures.

Paśh to speak.

Paśtu to seize - touch - begin - knead
the limbs - understand - con-
tain - unite intimately, as co-
lour with that which is co-
loured, &c.

Pan to traffic - praise.

Paśu to suffer - fall.

Pat to rule - move.

Pandū to reprove - produce - lie down.

Path to move.

Paḍayū to obtain.

Paś to move - be fixed.

Pantangu to vow.

Pan to praise.

Paḍāru to act precipitately - speak
nonsense - threaten.

Pamb to move.

Pannu to join steers to a plough -
prepare.

Parbb to move.

Panatsu to send - employ.



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ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

V.

Vak to be crooked - move

Vag to be lame.

Vach to speak - order.

Vaj to move - renew or repair.

Vat to surround - share - speak.

Vaā to surround - share.

Vanta to share.

Vaḥ to go alone - be able.

Vaś to shine - surround.

Vaś to sound.

Vaga } to grieve - pretend grief -
or } consult.
Vagu }

Vagir to speak deceitfully - bark as a dog.

Vangu to stoop.

Vats to come.

Vantsu to bind - pour water from a vessel.

Vrats to divide.

Vaā to become lean.

Vaḥ to dry up.

Vaś to shine.

Vaś to serve food.

To shew that an intimate radical connection exists between the Telugu and other dialects of Southern India, fifteen roots have been taken in alphabetical order from the Dhātu-māla above mentioned, under the first vowel and first consonant, with which the correspondent roots of the Tamil and Cannadi are compared: the Tamil roots are from a list compiled by the Head Tamil Master at the College, compared with the Sadur Agarādi and other dictionaries and the Cannadi roots are from an old list explained in Sanscrit.

TELUGU.

CANNADI.

TAMIL.

Accarey to feel affection
for, love.

This root, in Telugu *accara* and in Tamil *accarei*, is used as a noun, only in these languages.

Accalu to contract the
abdominal muscles.

Accalu as in Telugu.

This root is never used without the formative syllable *intu* in Telugu, but in Can. which gives an active sense to primitive roots, and a causal sense to the derivative themes of verbs.

Aggalu to separate.

Agalu as in Telugu - also,
to become extended -
to extend - lament.

Agal as in Telugu - also,
to keep at a dis-
tance - pass beyond.
Agavu. to call, play.

NOTE TO THE INTRODUCTION.

TELUGU.	CANNADI.	TAMIL.
	Agalu to dig.	Agazh as in Cannadi in which language the Tamil zh is usually converted into i.
Aggalu to become insufferable - ~~be~~ excessive.	Agey to be afraid - be pleased.	Agei to beat - cut - break in two.
Aggu to worship.		Aghu to decrease. Angar to gape.
Ats to give by compulsion - incur debt.	Atchu as in Telugu, The consonant in this root, which agrees with the first of the second series of consonants in the Sanscrit alphabet, is pronounced <i>tsa</i> and <i>cha</i> in Telugu; <i>cha</i> in Can. and <i>sa</i> , <i>sha</i> , <i>cha</i> , and <i>ja</i> in Tam. according, as it is final or medial, single or double.	
	Anju to be alarmed - fear - frighten.	Anju as in Can.
Antu to touch - stick or adhere - anoint the head.	Antu to join - stick together.	Antu to join - adjoin - approach - besit. This root, spelt with the same letters in the three dialects, is in Tamil pronounced <i>Andu</i> .
Adangu to be destroy- Anangu } ed - submit - be } subdued or Aanugu } suppressed.	Adagu } to be contain- } ed - enclosed - } or Adangu } subdued or } suppressed - } submit-recede.	Adangu as in Can.
Adaru to shine - shoot at. In the second sense it takes the formative <i>intsu</i> .	Adaru to ascend - climb ride.	Adaru to throng - press together - be connected.
Adalu to weep bitterly.		
Adu to slap.	Adu to cook. This root with a final <i>e</i> <i>ade</i> , means the same as in Telugu, and, also it to obtain - move.	Adu to join - be near - be connected - to kill - fight - cook. With a final <i>ei</i> this root means, as in Can. to obtain and, also, to unite.

NOTE. This root is the primitive of all those in the three languages commencing with the letters *ad*, in which the leading idea of nearness - junction, variously modified, is very apparent: the several modes of forming the

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secondary root by inserting a nasal before the final syllable, as in *Andu* or *Antu*, or by adding the syllables *ci* or *c*, *ur*, *al*, *gu*, *angu*, &c. as here exemplified, is common to them all. This formation of a number of secondary roots from a primitive by the adjuncts mentioned, is constantly observable under every letter of the alphabet: the primitive is found sometimes in Tam, sometimes in Can, and sometimes in Tel, sometimes it exists in all three, sometimes in none of them.

TELUGU.	CANNADI.	TAMIL.
<i>Adugu</i> to ask - beg alms.		
<i>Addagu</i> to interrupt - prevent.	<i>Addagu</i> as in Tel.	
<i>Caccu</i> to vomit.	<i>Caccu</i> as in Tel.	<i>Caccu</i> as in Tel.
	<i>Cangedu</i> to become lean.	
	<i>Cargu</i> to become black, by fire &c.	<i>Carugu</i> as in Can.
<i>Cats</i> to play dice, chess &c.		<i>Casa</i> to be modest, or diffident.
		<i>Casangu</i> to be bruised by the hand - squeezed.
		<i>Casi</i> to be moist or damp - to weep - entreat.
	<i>Cachini</i> to join together two things of the same kind - pair.	
	<i>Carchu</i> to bite - wash rice.	<i>Caða</i> to pass beyond.
		<i>Caðavu</i> to pay - fulfil - give attention - reflect - nail up.
<i>Caïtu</i> to tie - build - become pregnant, said of cattle only.	<i>Caïtu</i> to tie - build.	<i>Caïtu</i> as in Can.
<i>Cadugu</i> to wash off, as dust from the hands - wash out, as stains from a cloth.		This root in Tamil is pronounced <i>Cazhavu</i> ; <i>ða</i> in Tel. and <i>la</i> in Can. are constantly substituted for the Tamil <i>zh</i> and roots of which the final is <i>gu</i> in the former end in the latter in <i>vu</i> ; thus the root meaning to stroke gently - caress is in Tam.
		<i>Tazhuvu</i> in Tel. <i>Tadugu</i> &c.
<i>Cadangu</i> } to swell - boil or } <i>Canangu</i> } or bubble.	<i>Cadangu</i> as in Tel.	This root is not in Tam, but it is evidently the same in meaning and derivation with the two following, the last of which, <i>Cadu</i> , is the primitive of all those commencing with <i>Cad</i> in the three languages.
	In both languages this verb is primarily used of water, and secondarily of the affections of the mind, in expressions similar to the sea swells, his anger boils, his wealth overflows.	

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TELUGU	CANNADI.	TAMIL.
	Cadi to cut - bite.	Cadi to cut - bite - guard - swell or be angry.
		Cadu to cut - plough - snatch or seize suddenly - steal - be angry.
	Cadekey to hurry - has- ten.	Cadagu as in Can.
	Cade to churn.	Cadei to stir up with a stick &c. - to turn by a lath.
	Canmalei to think - con- ceive in the mind. This is evidently a compound of the simple root can, but the second member, malei, has no separate meaning.	Can } as in Can. also to or } consider - mark - Can } determine.
	Cattu to kill.	Cattu to call aloud - roar or bellow - creak.
	Cadaḍu to dissolve in liquids.	
Cadaru - to call aloud from any affec- tion of the mind - to exclaim.	Cadaru to call or weep aloud - bellow as a beast.	Cadaru as in Can.
Cadalu } to move or or } shake. Cadulu }	Cadalu as in Tel.	Cadalu as in Tel.
Cadiy to approach - ob- tain.	Cadi to steal.	Cadi to sound - make a noise - be haughty.
Cadu to draw gold or silver.		
Cadumu to push away.		Caduvu to be confused or perplexed.
	Cadrucu } to peck as a or } bird. Cadruncu }	



NOTE TO THE INTRODUCTION.

TELUGU.	CANNADI.	TAMIL.
<i>Candu to fade or decay as flowers and fruit by heat.</i>	<i>Candu as in Tel.</i>	<i>Candu as in Tel. & Can.</i> It has this meaning in Tam. when the last syllable is written <i>ru</i> but pronounced <i>du</i> ; when written with the same final consonant as in Tel. and Can. it signifies <i>to be spoiled - to perish generally.</i>
	<i>Canam to become rancid - to acquire a bad taste or smell by smoke or keeping.</i> This root is used as a noun in Teluga in the same sense.	
<i>Canalu to become angry - fade.</i>	<i>Canalu to kindle as fire - to become angry.</i>	<i>Canal and Candal } to become an-gry.</i> Used as a noun, Canal means fire.
<i>Canu to see - to bring forth a child.</i>	In the first sense, <i>to see</i> , this root in the present and future of the Can. and Tam. is written with a long <i>u</i> and with the nasal of the third series of consonants <i>Can</i> and <i>Canu</i> ; in the past it is short <i>Canen</i> - <i>Canenu</i> , as in Tel; the second sense is peculiar to the latter language; but <i>Candu a calf</i> in Tamil is evidently derived from it.	
<i>Cappu to cover.</i>	<i>Cappu to dig a pit - excavate - hollow out.</i>	This root is not used in Tam. either in it's Tel. or Can. sense, but it is evident that from it in the latter acceptance is derived the Tamil terms, <i>Capparu a hollow basin</i> carried by beggars, and <i>Cappel a ship</i> .

But though radical connection may be proved to exist between languages, their actual connection, as regards terms used for the expression of ideas, may not be intimate and it becomes necessary, therefore, to establish this point, to enter further into detail and compare the words of the three cognate dialects, as well as the roots whence they are derived. Māmidī Vencaya, the author of the Āndhra Dīpaca, an excellent Dictionary of the Telugu, has, in the preface to this work, introduced a concise analysis of the language, the substance of which, as affording the means of making this comparison, is translated in the following paragraphs.

“ The modes of derivation in the Āndhra language are four; they are Tatsaman, Tadbhavam, Déśyam and Grāmyam.

NOTE TO THE INTRODUCTION.

"OF PURE SANSKRIT TERMS RECEIVED IN TELUGU.

"Tatsamam consists of Sanscrit terms, pure as spoken in heaven, the Telugu terminations being substituted for those of the original language, of which the following are examples.

SANSKRIT.	TATSAMAM.	SANSKRIT.	TATSAMAM.
Rāmah	Rāmandu <i>a proper name.</i>	Bhubhrūt	Bhúb,hrūtu <i>a king.</i>
Vanam	Vanamu <i>a forest.</i>		
Gangā	Ganga <i>the river.</i>		
Harih	Hari <i>a proper name</i>	Hanuman	{ Hanumā, ha- numantudu and hanumānudu } <i>a proper name.</i>
Bhagavati	Bhagavati <i>a goddess.</i>		
'Srih	'Sri <i>prosperity.</i>	Sampad.	{ Sampadu and Sampattu } <i>wealth.</i>
Sambuh	{ Sambuvu or Sambundu } <i>a proper name.</i>	Cshut and Cshud	{ Cshuttu } <i>appetite.</i>
Vad,buh	Vad,hu <i>woman.</i>	Āpah	Appu <i>waters.</i>
Gauh	Govu <i>a cow.</i>	Dyau	Divamu <i>the heavens.</i>
Glau	Glau <i>the moon.</i>	Payah	Payasu <i>milk.</i>
Vāc	Vāccu <i>a word.</i>	Anadwān	Anadwāhamu <i>an ox.</i>
Bishag	Bishacu <i>a physician.</i>		

"OF TERMS DERIVED FROM THE SANSKRIT.

"Tadbhavam consists of terms formed, either from the Sanscrit direct, or through one of the six Pracrits, varied by the interposition of syllables, and by the substitution, increment, and decrement of letters, as explained in the Vairūta-chundrica: the several modes of derivation, here indicated, are exemplified in the following lists.

"TADBHAVAM TERMS DERIVED IMMEDIATELY FROM SANSKRIT.

SANSKRIT.	TADBHAVAM.	SANSKRIT.	TADBHAVAM.
Samudrah	Sandaramu <i>the sea.</i>	Yātrā	Dzatara <i>pilgrimage.</i>
Chandrah	Tsandurundu <i>the moon.</i>	Āturam	Ātramu <i>hurry.</i>
Cānanam	Cāna <i>a forest.</i>	Pangtiḥ	Banti <i>a line or row.</i>
Cudāyam	Gōdā <i>a wall.</i>	Churāṇi	Garidī { <i>a fencing school.</i>

NOTE TO THE INTRODUCTION.

" TADDEHAVAM TERMS DERIVED FROM SANSKRIT THROUGH THE
PACRUTAM SPOKEN IN THE COUNTRY OF MAHARASTRA.

SANSKRIT.	PRACRIT.	TELUGU.	
Chacravácali	Chaaccaváyò	Dzaccavu	a species of water fowl.
Upád,hyáyah	Ojjháò	Oddza	a preceptor.
Brahmà	Babhà	Bomma	Brahma.
Dwípah	Dívo	Diri	an island.
Cámsyam	Camso	Cantsu	bell metal.
Yasáh	Jaso	Asamu	fame.

" TADDEHAVAM TERMS DERIVED THROUGH SAURASENI, THE LANGUAGE
OF THE COUNTRY OF SURASENA.

SANSKRIT.	SAURASENI.	TELUGU.	
Yejnópavitam	Dzannóvidam	Dzannidamu	the Brahminical thread.
Prátijnyátam	Padinádám	Pannidamu	a vote.
Hintálah	Hindálo	Indu	a date.
Haritálah	Haridálo	Aridálamu	orpiment.
Dhátu	Dádu	Dzádu	colour.

" TADDEHAVAM TERMS DERIVED THROUGH THE MAGADHI, SPOKEN IN
THE COUNTRY OF MAGADHA.

SANSKRIT.	MAGADHI.	TELUGU.	
Nédisht,ham	Nédistam	Néstamu	friendship.
Gébast,hah	Gébastè	Gésta	a householder.
Cashtam	Castam	Casti	difficulty.
Rámà	Láma	Léma	a woman.

" TADDEHAVAM TERMS DERIVED THROUGH THE PAISACHI, SPOKEN IN
THE COUNTRIES OF PANDYA AND CECAYA.

SANSKRIT.	PAISACHI.	TELUGU.	
Alactah	Alatto	Latuca	lac-dye, prepared for painting the feet.
Sashculi	Sack,buli	Tsackilamu	a contorted cake.
Urnà	Unnà	Uuni	wool.
Trilingab	Tilingo	{ Telungu Telugu Tenugu }	the Telugu Language.
Swernam	Sannam	Sonna	gold.
Niscéni	Nisena	Nittsena	a ladder.

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"TADĒHĀVAM TERMS DERIVED THROUGH THE CHULICA OR CHULICA-PAI-SACHI, SPOKEN IN THE COUNTRIES OF GANDARA, NEPALA AND CUNTALA.

SANSKRIT.	CHULICA.	TELUGU.	
Bründah	Pundo	Pindu	<i>an assemblage.</i>
Budhah intelligent	Paddo	Pedda	<i>great; peddavandū a wise man &c.</i>
Swernam	Pannō	Ponnu	<i>gold.</i>
Mrūgah	Micō	Mécamu	<i>a beast.</i>
Bradhnah	Paddo	Produ & Poddu	<i>sun rise.</i>

"TADĒHĀVAM TERMS DERIVED THROUGH THE APABHRAMSA SPOKEN IN THE COUNTRY OF ABHIRA AND THE COAST OF THE WESTERN OCEAN.

SANSKRIT.	APABHRAMSA.	TELUGU.	
Brāhmanāh	Bambhadu	Bāpadu	<i>a Brahman.</i>
Abadham	Abaddhu	Baddu	<i>an untruth.</i>
Stanam	Tanu	Tsannu	<i>the bosom.</i>
Śrutam heard	Sudu	Tsaduvu	<i>reading or learning."</i>

NOTE. Apabramsa means, literally, *corrupted language*; but the author says the word is not to be taken in this sense, but as the proper name of the dialect, and to this purpose quotes a verse from Appacavi, one of the commentators on the Nannayabhatti-yam, who states the same, and adds it was the speech of the goddess Saraswati in her youth, and that it's terms, therefore, are without exception, pure. Words which have passed through this dialect to the Telugu are, however, more frequently used by the Śūdra tribes than by the Brāhmins.

The proportion of corrupt, or, more appropriately, permuted terms in Telugu of the several derivations above noticed, may be stated as follows; Sanscrit Tadbhavam *one half*; Prācrit, *one quarter*; Saurasēni *one tenth*; Māgadhi *one twentieth*; the Paisāchi, Chūlicā, Apabramsa together *one tenth*. Mr. Colebrooke, in his dissertation on the Sanscrit and Prācrit languages, admits but of three distinctions; these two and the Magadhi, or Apabramsa, which he considers the same. The six Prācrits here enumerated, however, are six distinct dialects, each formed, as to terms, according to it's own rules of permutation, but all following the idiom, collocation and, with special exceptions, the general grammar of the Sanscrit: in the Shadbāshā-chandricā by Lacshmidhara, a joint grammar of the six Prācrits, after general rules applying to all, the Prācrit



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पर'क्षय (Pracūṭam mahārāstr' ōdbhavam) is deduced immediately from the Sanscrit, the Saurasēni from the Prācrit and Sanscrit and so on; the Māgadhi, Paisāchi, Chāṭvika - Paisāchi, and Apabramśa, each declining a degree in purity and the last varying more than any of the rest from the parent stock; this, however, the author does not allow to be, as Mr. Colebrooke considers it, "a jargon destitute of regular Grammar," for he says - *Apabhramśas tu bhāṣhā syādabhirādi girāncayaṇ - cavi prayōg'ānarhatwān n'āpasab-das sa tu cwachit*, Apabramśa is the language spoken in Abhira and other countries, and, as it is used by the poets, it is not in any respect corrupted—and he proceeds, accordingly, to detail its grammatical rules.

The work here noticed is confined to these dialects, as they now exist in the Nāṭacas, and treats, therefore, only of Tatsamam and Tadbhavam terms of Sanscrit origin; it is expressly stated, however, that each possessed its proper Dēsyam, or native, terms, and it is probable, as many of these dialects prevailed in countries far distant from each other, that each was connected with Dēsyam words of various derivations, in conjunction with which they produced spoken languages differing considerably from each other; this in fact is declared to be the case with respect to Paisāchi in the following passage - *Pisācha dēsa niyatam Paisāchi dwitayam viduh - Pisācha desastu vrūddhair uctāh - Pāndya Cēcaya Chāṭvika Sahya Nēpāla Cuntalāh Sudhēsha Bhōta Gāudhēra Haiva Canōjanās tatphā - Etē paisācha dēsās syus tad dēsyas tad guno bhavati*. The two Paisāchi dialects are said to prevail in all the countries here mentioned, commencing with Pāndyam at the southern extremity of India, and extending to Canoj (Canōjāna) in the north, and Siam (Sahya) to the east, and it is added - *These are the Paisāchi countries, and the Dēsyam terms of each have their own particular quality*.

"Dēsyam, in other words 'Andhra, or Telugu, is of two kinds; the language which originated in the country of Telingana and Anya-dēsyam, or the language of foreign countries intermixed with it.

"OF TERMS WHICH ORIGINATED IN TRILINGAM.

"Previously to shewing what part of the language originated in Trilingam,

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the following stanzas from the Adharavana Vyācaranam are here inserted, to describe the country to which this name applies."

A quotation from the Adharavana Vyācaranam is omitted : the author explains that part which relates to the boundaries of Trilingam as follows :

"As it is here said, in the country between Srisailem, the station of Bhīmeswara at Dracharānam, the greater Cālēs'waram and, as the fourth, the mountain of Mahēndra, in these holy places were three Lingams, and the language which originated in the country known by the name of the Trilinga Dēsām, is that now under consideration ; this is the *Atsu* or pure Telugu, and is thus described in the Appacaviyam.

VERSE.

"All those words which are in use among the several races who are aborigines of the Country of Andhra, which are perfectly clear and free from all obscurity, these shine forth to the world as the pure native speech of Andhra (*Suddha Andhra Dēs'yam.*)

"OF THESE THE FOLLOWING ARE EXAMPLES.

Pālu	milk.	Nela	the moon, a month.
Perugu	curdled milk.	Vésavi.....	} sultry weather.
Ney	clarified butter.	and	
Rōlu	a mortar.	Vésaugi.....	
Rōncali	a pestle.	Gudī	a temple.
Utti	a long net for holding	Madī	a field.
	pieces	Pai	a faggot.
Pudāmi	the earth.	Tsali	cold.
Padatuca	a woman.	Madugu	a natural pool or lake.
Pasīdi-painī	gold.	U'ru	a village.
Bangāru	gold.	Magavāndu	a man.
Cōducu	a son.	Andādi	a woman.
Cōdalu	a daughter-in-law.	Aluca	vacation-displeasure.
Tala	the head.		

"OF TERMS INTRODUCED INTO TELUGU FROM FOREIGN COUNTRIES.

"The following verse is from the Appacaviyam.

"O Cēsava, the natives of Andhra having resided in various countries, by



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using Telugu terms conjointly with those of other countries; these have become Andhra terms of foreign origin.

"The people of 'Andhra, otherwise called Trilingam, have, as Appacavi states above, frequented other countries and mixed their language with that of these several countries; of such Anya-désyam terms the following are examples.

The examples are of Anya-désyam terms in which aspirates, not belonging to the thirty letters proper to the Telugu, occur: such as, *bhalà* an eulogistic exclamation; *avadhàru* an exclamation of entreaty; *ihavu* a place-station; *dhāca* a haughty, high spirited man: of those which have a final long vowel; such as, *anà* the sixteenth of a Rupee; *navalà* an excellent woman; *códì* a flag; *jirà* armour: and, lastly, of difficult words, inappropriately ranked among Anya-désyam terms; such as, *calanu* battle; *toyveli* a woman; *ménu* the body; *ullamu* the mind. Of the list given by the author as examples of the several kinds of Anya-désyam terms, the whole of the words in the first are of uncertain derivation: those in the second are either Hindustāni or they are terms the last syllable of which has been casually lengthened; thus *códì*, is the same as *códì*, and *navalà* is either of Sanscrit derivation from *nava* new, or a native term from the Tamil *navam* affection. Most of those in the last list are common to the southern dialects; thus *calanu*, in Tamil *cal*, is derived from the root *cala* to join, common to the three dialects; *toyveli*, in Tamil *taiycl*, from *ta* to beautify, *ménu*, in Tamil *méni*, from *mél* upward-outward, and *ullamu* from *ul* inward-mind.

"OF TERMS AND FORMS OF RUSTIC OR VULGAR SPEECH.

"Terms which cannot be subjected to the rules of Grammar, and in which an irregular increment or decrement of letters occur are called Grāmyam; they are corruptions, and are described in the following verse from the Appacaviyam.

VERSE.

"Such Tenugu words as are commonly used by rustic folk are known as Grāmyam terms; these lose some of their regular letters and are not found in poetry, unless, as in abusive language, the use of them cannot be avoided, for example,



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Vastāḍā *Harī* *Somulu*
Deṣṭāḍā *golladāṇi* *dhītaca* *caruṇaṇ*
Tsūṣṭāḍā *caungili* *nīḍ*
Iṣṭāḍā *tsepamanuṇ* *ivi* *grāmyōctul*."

In this verse *vastāḍā* for *vatṣṣunnāḍā*; *teṣṭāḍā* for *tetṣṣutsunnāḍā*; *tsūṣṭāḍā* for *tsūtsutsunnāḍā*; *iṣṭāḍā* for *itsṣutsunnāḍā* and *tsepmanu* for *tseppumu* are Grāmyam terms.

In the preceding extracts, the author, supported by due authority, teaches, that, rejecting direct and indirect derivatives from the Sanscrit, and words borrowed from foreign languages, what remains is the *pure native language of the land*: this constitutes the great body of the tongue and is capable of expressing every mental and bodily operation, every possible relation and existent thing; for, with the exception of some religious and technical terms, no word of Sanscrit derivation is *necessary* to the Telugu. This pure native language of the land, allowing for dialectic differences and variations of termination, is, with the Telugu, common to the Tamil, Cannāḍi, and the other dialects of southern India: this may be demonstrated by comparing the *Dēśyam* terms contained in the list taken by Vencaya from the Appacaviyam, with the terms expressive of the same ideas in Tamil and Cannāḍi. It has been already shewn that the radicals of these languages, *mutatis mutandis*, are the same, and this comparison will shew that the native terms in general use in each, also, correspond.

It would have been easy to have selected from the three dialects a far greater number of terms, than these, exactly agreeing with each other; but it is considered preferable to follow a work of known authority, and to which no suspicion of bias to any system can attach: the author, though a good Sanscrit scholar, was ignorant of all the dialects of southern India, his native tongue excepted.

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TELUGU.	CANNADI.	TAMIL.
Pālu milk	Hālu When <i>P</i> begins a word in Tamil or Telugu, it is in Cannadi changed to <i>H</i> , as Tamil <i>Paill</i> , Tel: <i>Palle</i> , Can. <i>Halli</i> a small village; but in the old Can. all such words may, also, be written with a <i>P</i> .	Pāl.
Perugu curdled milk	The Telugu term is not used by itself in Can. but is found in compounds as <i>Benne</i> , white ghee-butter.	Perugu.
Ney clarified butter		Ney. Of these terms the first and last are common to the high and low Tamil, the second is confined to the high dialect.
Rōlu a mortar	Orulu	Urul. High Tamil.
Rōncali a pestle	Onake	Uroncali. H. Tam. The Telugu terms are contractions of these: many similar instances might be adduced, thus <i>ira</i> night in Tamil becomes <i>rē</i> in Telugu, <i>iranda</i> two rendu; <i>aven</i> that man, <i>even</i> this man, become <i>vāndu</i> and <i>vāndu</i> .
Ūū a long net for holding pots or other household utensils.	This term may be used in Can. but <i>nelu</i> is more correct.	Uri In Tamil when the letter <i>ē</i> () is doubled it, it is pronounced <i>ī ē</i> and in similar Tel. terms, is written <i>īī</i> ()
Pudāmi the earth	Podavi	Pudavi. H. Tam.
Paṭāluca a woman This term is probably a compound, but it is not easy to reduce it to its elements.		
Pasidi or Paindi gold	Pasaru or Hasaru with which the Telugu term is derivatively connected, is used in Can. in the acceptation of green colour only.	Pasuppu golden colour. <i>Pasanti</i> green colour, whence this term is derived, means, also, <i>beauty, purity</i> ; <i>pasum</i> , the adjective derived from it is frequently contracted to <i>paim</i> as <i>pasumpen-paimpon</i> pure gold and from this contraction the second of the Tel. terms is derived.
Bangāru gold	Bangāru	Bangāru L. Tam.



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TELUGU.	CANNADA.	TAMIL.
Cōducu <i>a son</i>		Cuz'handei } <i>L. Tam.</i>
Cōdalu <i>a daughter in</i>		Cuz'havi... } and
law.....		Coz'handei <i>L. Tam.</i> signify <i>a child of either</i> <i>sex.</i>
		These are the same as the Tel. terms the anomalous letter Z'h (z) being, as usual, changed to d and the dialectic terminations added.
Tala <i>the head</i>	Tale	Talei.
		A short <i>a</i> ends all words in Tel. which in Tamil end in <i>ei</i> .
Nela <i>the moon, a month</i>		Nilavu <i>the moon.</i>
Vēsavi } <i>sultry weather</i>	Besagi	This compound is not used as a
and } <i>-the hot sea-</i>	As usual in Cannadi the Telugu	noun in Tamil though it may be as
Vésaugi } <i>son</i>	V is here changed to B.	in epithet, as <i>vēsavi calam</i> it is de-
Gūdi <i>a temple</i>	Gūdi	rived from <i>Ve</i> heat and <i>savi</i> light.
		Cūdi or Gūdi.
		This used in Tamil signifies any <i>habitation</i> ; <i>tiru-gūdi</i> , or <i>devercūdi</i> is <i>a temple</i> ; the first member of the latter compound may be added or omitted in Tel.
Mādi <i>a field</i>	Mādi	Mādi.
	In Can. this word properly means <i>beds in which vegetables are sown</i> ; <i>the subdivision of salt pans.</i>	This word may be used in the same sense as in Tel. but it means derivatively <i>a section</i> , from the root <i>madu</i> to divide into sections.
Puli <i>a tiger</i>	Huli	Puli.
Tsali <i>cold</i>	Chali	
Madugu <i>a natural pool</i> <i>or lake</i>	Mudugu	Madu.
Uru <i>a village</i>	Uru	U'r.
Magavāndu <i>a man</i>	Magenu	Magen.
Yādu is here merely the personal termination equivalent to <i>an</i> in Tam- mil; without this termination the word means a male of any species, and <i>magadu</i> in the Mas. therefore, is a husband.	This word in Can. has exclusively the second of the Tamil meanings.	This word in Tamil means, first, <i>a man, a male of the human species</i> , secondly <i>a male child, a son</i> .



TELUGU.	CANNADI.	TAMIL.
'Andadi a woman		'Adaveḥ.
		The termination only differs; the nasal in the first syllable of the Telugu word being scarcely heard in pronunciation.
Aluca vexation - displeasure.		Alappu.
		The only difference is the termination.

From the preceding extracts and remarks on the composition of the Telugu language, as respects terms, it results that the language may be divided into four branches, of which the following is the natural order. *Dés'yam* or *Atsu-Telugu pure native terms*, constituting the basis of this language and, generally, also, of the other dialects of southern India: *Anya-dés'yam terms borrowed from other Countries*, chiefly of the same derivation as the preceding: *Tatsamam, pure Sanscrit terms*, the Telugu affixes being substituted for those of the original language: *Tadbhavam, Sanscrit derivatives*, received into the Telugu, direct, or through one of the six *Prâcrits*, and in all instances more or less corrupted. The *Grânyam* (literally the *rustic dialect from Grâman Sans. a village*) is not a constituent portion of the language, but is formed from the *Atsu-Telugu* by contraction, or by some permutation of the letters not authorized by the rules of Grammar. The proportion of *Atsu-Telugu* terms to those derived from every other source is *one half*; of *Anya-dés'yam* terms *one tenth*; of *Tatsamam* terms in general use *three twentieths*; and of *Tadbhavam* terms *one quarter*.

With little variation, the composition of the Tamil and Cannadi are the same as the Telugu and the same distinctions, consequently, are made by their grammatical writers. The Telugu and Cannadi both admit of a freer adoption of *Tatsamam* terms than the Tamil: in the two former, in fact, the discretion of the writer is the only limit of their use; in the high dialect of the latter those only can be used, which have been admitted into the dictionaries by which the language has long been fixed, or for which classical authority can be adduced; in the low dialect the use of them is more general—by the *Brâhmins* they are

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profusely employed, more sparingly by the Sûdra tribes. The Cannadi has a greater and the Tamil a less proportion of Tadbhavam terms than the other dialects; but in the latter all Sanscrit words are liable to greater variation than is produced by the mere difference of termination, for, as the alphabet of this language rejects all aspirates, expresses the first and third consonant of each regular series by the same character, and admits of no other combination of consonants than the duplication of mutes or the junction of a nasal and a mute, it is obviously incapable of expressing correctly any but the simplest terms of the Sanscrit; all such, however, in this tongue are accounted Tatsamam when the alteration is regular and produced only by the deficiencies of the alphabet.

But, though the derivation and general terms may be the same in cognate dialects, a difference in idiom may exist so great, that, in the acquisition of one, no assistance, in this respect, can be derived from a knowledge of the other. As regards the dialects of southern India this is by no means the case, in collocation of words, in syntactical government, in phrase, and, indeed, in all that is comprehended under the term idiom, they are, not similar only but the same. To demonstrate this and to shew how far they agree with, or differ from, the Sanscrit, the following comparative translations of examples taken from the section on syntax in Dr. Wilkins Sanscrit Grammar have been made into Tamil, Telugu, and Cannadi; from these, also, will appear the relation these languages bear to each other in the minutest parts of speech and in casual and temporal terminations.

SANSKRIT.

1 2 3 4 5 6
Cumārās śerātē swairam rōrūyanti cha nāracaḥ
7 8 9 10 11
Jēgiyanti cha gitajyā mēmrīyanti rujājitaḥ.

TRANSLATION.

1 2 3 5 6 6 4 4 2
The children sleep freely and the infernal beings are continually crying;
9 7 7 7 8 11 11 11 11 10 10
The songsters are always singing, and those overcome by disease are always
10
dying.

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TELEGU.

¹ Cumáralu ³ swéchchhagà ² nidrintsutunnáru ⁶ naracamulón ⁶ undedivarunnu
⁴ mickili ⁴ arutsutsunnáru ⁹ gayaculu ⁷ mickili ⁷ pádutsunnáru ¹¹ rogamuchéta ¹¹ col'ta-
⁸ baddavárunnu ¹⁰ bahu ¹⁰ tsattsutsunnáru.

CANNADA.

¹ Cumáreru ³ yadhéchchhégági ² nidrisuttaré ⁶ naracadalli ⁶ iruvárunnu ⁴ hérála
⁴ eúguttaré ⁹ gayacaru ⁷ adhicaṛági ⁷ háduttaré ¹¹ rogudinda ¹¹ hodeyel-pattaverunnu
¹⁰ bahula ¹⁰ sayittaré.

TAMIL.

¹ Cuz'hendeigal' ³ tam ³ manadin ³ padiccu ² nitterei-pannuckirárgal' ⁶ naragattil
⁶ nllavergálu ⁵ nllámel ⁴ cúppidugirárgal' ⁹ páduvár ⁷ migavum ⁷ páduckirárgal'
¹¹ rogattinál' ¹¹ váucca-pattavergálu ⁸ cūreiyámel ¹⁰ shágirárgal'.

The construction of the Sanscrit sentence is as follows. The figures throughout refer to the collocation of the Sanscrit.

1 A noun in the 1st case plural governing 2 a verb in the 3rd. per. plu. pres. of *s'etā* he sleeps. 3 a noun in the 2d case neu. used adjectively, composed of *swa* own and *iram* motion. 4 the 3d per. plu. pres. of the reiterative form, medial voice, of *rauti* he roars. 5 a conjunction. 6 a derivative from *naracali* by the *taddhita* affix *an* with the meaning of the 7th or locative case, *being in a place*. 7 the same as 4 from *gáyati* to sing. 8 the same as 5. 9 a compound formed of *gilah* a song and *gnyah* part. past act. (*capratéya*) from *jánāti* to know. 10 the same as 4 from *mriyati* to die. 11 a compound from *rujā* disease fem. and *jilah* past part. pas. (*capratéya*) from *jayati* to conquer.

The construction of the Telugu sentence is ;

1. Sans. a noun in the first case plural. 3 an adverbial phrase, formed from *swéchchhā*, of Sanscrit derivation, being from *swa* own and *icchā* desire, and *gā*, changed from *cā* by *sandhi*, the inseparable part. from *cāvaḍamu* to become. 2 the 3rd pers. plu. of the compound present, formed by *nidrintsutu*, the gerund of the present tense, derived from *nidrā* Sans. sleep, and *unnáru*, the third per. plu. pres. of *undādamu* to be-exist. 6 Sans. a noun in the seventh

or locative case. 6. a compound formed by the aorist part of *undadamu* and the plu. pro. *vādu* he - that man. 5 a conjunction ; it is inseparably attached to the word it conjoins. 4 an adverb qualifying the following verb. 4 the same as 2 from the Telugu verb *aravadamu* to roar. 9 the same as 1. 7 an adverb. 7 the same as 2 from the Telugu verb *pāḍadamu* to sing. 11 Sans. a noun in the 3d, or instrumentive case. 11 a Telugu compound from *coṭṭa* the inf. of *coṭṭadamu* to beat, *baḍḍa*, by *sandhi* for *paḍḍa*, the past part. of *paḍḍadamu* to suffer, used to form the passive voice, and the plu. of *vādu*. 8 the same as 5. 10 Sans. an adverb. 10 the same as 2 from the Tel. verb *tsāvadamu* to die.

The construction of the Cannāḍi is exactly the same as the Telugu, one or two of the compounds only differing.

3 is composed of the Sans. adverb *yathā* as and *ichha*. The verbs marked 2, 4, 7 and 10 are not compounds. 6 the 7th case is formed by the adjunct *alli* place, united to *naracāḍa* the genitive form of *naracam*. 7 is a compound used adverbially from *adhica* excessive, a Sans. crude noun, and *ḍgi* the gerund of the past tense *ḍgaradu* to become. The compound marked 11 is from the verbal noun *hodeyēl* the beating, instead of the inf. as in Tel.

The construction of the Tamil is :

1 as in Tel. 3. the gen. plu. of the pronoun *tān* himself. 3 the gen. of *manadu*, from the Sans. *mānasa* mind, will. 3. the dat. of *pāḍi* a measure, used as a preposition and signifying according to. 2 a hybrid compound formed from *nittērei*, the same as *nidra* Sans. and *paṇṇudel* to do - make, the Tamil seldom allowing a simple verb to be formed from a Sanscrit word with a long final vowel. 6 as in Tel. 6 a compound formed by *uṭṭa*, indefinite part. of the defective verb *uṭ* to be - have, and *avergal*, the plu. of the pro. *aven* he - that man. 5 as in Tel. 4 the neg. part. of *nilludel* to stand - stay. 4 this with 7 and 10 are simple verbs, as in Cannāḍi, not compounds, as in Tel. 9 an attributive noun from *pāḍudel* to sing. 7 the inf. of *migudel* to increase, with the conjunction *um* used adverbially. 7 as in Cannāḍi. 11 as in Telugu. 11 a compound from *oduca* the

NOTE TO THE INTRODUCTION.

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inf. of *aduccudel* to oppress and *pat'ta* the same as in Tel. and Can. 8 as in Tel.
10 the neg. part. of *cureidel* to lessen. 10 as in Can.

In the preceding sentence the Sanscrit differs in every point from the southern dialects; in the following, the variation, except in the formation of cases, is not so great.

SANSKRIT.

¹Samyamāya ²śrutam ³dhattē ⁴narō ⁵dhermāya ⁶samyamam,
⁷Dharmam ⁸mōśhāya ⁹mēdhāvī ¹⁰dhanam ¹¹dānāya ¹²bhūctayē

TRANSLATION.

¹A wise man ²keepeth the ³divine law ⁴for constraint, ⁵constraint ⁶for religion
(and) ⁷religion ⁸for salvation; ⁹wealth ¹⁰for donation (and) ¹¹for enjoyment.

TELUGU.

¹Mēdhaviyaina ²narūdū ³samyamamucoracu ⁴śrutamunu ⁵dhermambucoracu
⁶samyamamunu ⁷mōśhambucoracu ⁸dhermmamunu ⁹dānamucoracunu ¹⁰bhūctico-
¹¹racunu ¹²dhanamununu dharintsutsunnādū.

CANNADI.

¹Mēdhāviyāda ²manushyenu ³samyamaccōscara ⁴śrutavannu ⁵dhermaccōscara
⁶samyamavannu ⁷mōśhaccōscara ⁸dhermavannu ⁹dānaccōscaravāgiyu ¹⁰bhūcti-
¹¹gōscaravāgiyu ¹²dhanavannu dharisuttānē.

TAMIL.

¹Arivulla ²manaden ³ādaccattuccāga ⁴vēdatteiyum ⁵derumattuccāga ⁶ādaccatteiyum
⁷mattuccāga ⁸derumatteiyum ⁹dānattuccāgavum ¹⁰bōgattaccāgavum ¹¹danattciyung
¹²ēcckirān.

CONSTRUCTION OF THE SANSKRIT.

1 a noun sub. neu. in the 4th or dative case. 2 the same in the 2d, or ac. governed by the following verb. 3 the third person sing. pres. medial voice, governing the several accusatives in the sentence. 4 noun sub. masc. in the 1st or nom. 5, 6, 7 and 8 the same as 1 and 2 respectively. 9 a noun of quality agreeing with *narah*; this word *mēdhāvī*, has the force of an adjective, though it is actually a substantive. 10 the same as 2. 11 and 12 the same as 1 &c.

CONSTRUCTION OF THE TELUGU.

9 a compound having the force of an adjective, formed by affixing, to the Sanscrit word, *aina* the past part. of *cāvaḍamu* to *become*. 4 as in the Sans. formed by affixing the Tel. termination *ud'u*. 1 as in Sans. except that, in place of being declined, the case is formed from the sixth in *cu* by the adjunct *orucu* for the sake of; when *orucu* or *ósaram*, which has the same meaning, are added to this case the *drúttam* or nunnation, if interposed between the theme and affix is dropped; thus these compounds, though derived from *danamunucu*, become *danamuc' orucu* and *dánamuc' ósaram*. 2 as in the Sans. 5,6,8,7, 11 and 12, as in the Sanscrit, with the Tel. terminations and affixes; the two last are connected by the conjunction *nu* and, repeated after each. 10 as in the Sans. it takes the *drúttam* before the following *dha*. 3 the third person sing. pres. of *dha-rintsadamu* to *dress - assume*, from the Sanscrit.

NOTE. The compound dative, answering to the Tádarthya chaturt,hi of the Sanscrit and to the noun governed by the proposition *for* in English, is formed in the three dialects from the fourth case in *cu* by the addition of the same or similar adjuncts; in Tel. by *ai*, *orucu* and *ósaram*; in Can. by *ági* and *ósaram*, and in Tamil by *ága* and *ósaram*: *ai* and *ági*, are the gerunds and *ága* is the inf. derived from the root *é* *be - become*; *ósaram* in Tel. signifies *a side, inclination, bias*, but this and *orucu*, from *oray* to *join - obtain*, intimately correspond with the English term *sake*, as, like the latter, they are used only in the formation of this dative, the meaning of which may always be appropriately expressed by the phrase *for the sake of*.

The Cannad'i construction is exactly the same as the Tel. the datives are formed by adding *ósara* for the sake of to the fourth case in *cu*. 11 and 12 *ági*, the gerund of the past tense of *ágavadu* to *become*, is added to these datives, and the conjunction copulative *nu* is changed to *gu*, to mark their special connection with the following word.

CONSTRUCTION OF THE TAMIL.

9 a compound having the form of an adjective from *arivu* knowledge and *uḷu* the part of the defective *uḷ* to *have*. 4 as in Sans. 1 the dative case formed by adding *ága*, the inf. of *ádai* to *become*, to the dative of declension in *cu*. The sentence does not differ, otherwise than as here noticed, from the Telugu.



In the following short sentence and all similar constructions the Sanscrit agrees exactly with the southern dialects.

SANSKRIT.

¹ ² ³ ⁴
Tasya bahu dhanam estī.

TRANSLATION.

“He possesses, or hath much wealth:” or, nearer in Latin, ¹ ² ³ ⁴
Illī multa res est.

TELGU.

¹ ² ³ ⁴
Vāṇiki bahu dhanam unnadi.

CANNADI.

¹ ² ³ ⁴
Avenge hēraḷa dhana vide.

TAMIL.

¹ ² ³ ⁴
Avenneccu micca poruḷ undu.

Again, in constructions like the following, when the *sati sapṭamī*, or ablative case absolute, is used, as in Latin, or when the relative pronoun occurs, the Sanscrit idiom is totally different from that of the southern dialects; in these there is no relative pronoun, but the interrogative may, as these examples will shew, be used for it.

SANSKRIT.

¹ ³ ⁴ ⁵ ⁶ ⁷
Yas sa, servēshu bhūtēshu na'yetsu, na vindsyēti.

TRANSLATION.

¹ ³ ⁵ ⁷ ⁶ ⁷ ² ²
“He who upon all things perishing does not perish:” or in Latin *Ille qui omnibus entibus peritūtibus, non perit.*

TELGU.

¹ ⁴ ⁵ ¹ ⁶ ⁹
Samastamaina bhūtāmulu nasintsutsundagā yevadu na'sintsado? vāḍu.

CANNADI.

¹ ⁴ ⁵ ¹ ⁶ ²
Samasia bhūtāngal' unasisuttirel āgi yāvenu na'sisenō? avenu.

TAMIL.

¹ ³ ⁵ ⁵ ⁷ ¹ ²
Būtāngal' ellāmmu nāsam adeiyum pozhudūl nāsamadeiyān evēno? avēnē.

In the Sanscrit sentence 3-4 and 5 have the form of the 7th or locative case and are in the grammatical connection denominated the ablative case absolute;

in Tel. this meaning is expressed by the gerund of the present tense of the verb *nasintsadamu*, united with the inf. of *undadamu* to be, and followed by the inseparable gerund of *Cavadamu* to become; literally *the destroying becoming to be*. The Can. is the same except that instead of the inf. the verbal noun *the being*, is used. The Tamil differs; in this the future part. of the verb compounded of *nasam* Sans. *destruction* and *adēidel* to obtain-arrive is followed by the 7th case of *pozhadu* time, and the literal meaning, therefore, is *in the time in which (when) destruction shall have reached*. Again 1 and 2, the relative and it's antecedent, is in each of the southern dialects expressed by the interrogative pronoun *yevadu* with *ō*, the sign of dubitative interrogation, added, either to it, or to the verb it governs, followed by the words respecting which the doubt is expressed, or the question asked, so that the sense is *who may it be that is not destroyed? he*. The relative, however, may be as well, if not better, expressed, by any of the participles followed by the word which in the Sanscrit connection, would be the antecedent; thus this example is properly in Telugu translated by *samastamaina bhūitamulu nasintsutsundagā nasintsaniwāndu* the last term being composed of *nasintsani* the negative of *nasintsadamu* united with the indicative pronoun *vāndu*.

The preceding translations have been made into what may, not inappropriately, be called the Sanscrit dialect of the southern tongues; the terms employed being chiefly from that language, and, when they could be used without affectation, the same as in the original passages: in the translations of the following sentence, the pure native terms of the three dialects only are used.

SANSKRIT.

1 2 3 4 5 6
Daddtu sadbhyah sa sukham Haris smarāt
7 8 9 10 11
Gopi gandhāṁ suyati cupyati irshati,
12 13 14 15
Sma-rôchatê druhyati tisht'hatê hnuê
16 17 18 19 20
*Slaghista yasmai sprûhayaty as'apta chaz

TRANSLATION.

1 2 3 4 5 6 7 8 9
Let Hari grant happiness to the just, for whom the females of the cowherds

NOTE TO THE INTRODUCTION.

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from desire, were calumnious, shewed anger, were pleasant, shewed malice, wailed, were sly and insidious, flattered, hoped & cursed."

NOTE. It will be observed that the English translation does not exactly express the meaning of the original, and, as this is carefully preserved in the other versions, it of course, disagrees with them:

TELUGU.

Yevani gurinchi golla-adavari gumpu tamacamu vella leni-tappul-encheno-
alegendu ortsaccapoyend impayend chedocobrend calsiyundend bonkend pogadend
cobrend tul'tend a Hari ped'dalacu hayritsugaca.

CANNADA.

Yavanan curittu gollatica gumpu soccuninda al'cajam-pattiddo muniyto
sanasiito bailo keda-goritto cadaconditto bonkito hogal'ito goritto bayto, anta
Hari val'exchange sompannu codali.

TAMIL.

Evenuccaga 'videiyal' cuttam naseiyenai az'haccaru-pattiddo munindado
porad'irundado vmb'anado kedaccorinado cattunon'irundado poccan-chon-
nadopugez'hndado corado tinvinado averri nellavugal'uccuchelvam coduccavum.

The observations made on the preceding example, respecting the construction of the relative and antecedent in Sanscrit, and the modes of supplying it in the southern dialects, may be made on this. The original, in the work whence it is taken, exemplifies the government of the fourth or dative case by the several verbs which therein occur; in Telugu and Cannadi these verbs do not govern this case, but the *upapada dwitiya* of the Sanscrit with the *upaserga prati*; this, in these languages, is expressed by the accusative governed by *gurinchi* or *curittu* - mark, *determine*, used as a preposition: in Tamil these verbs may have the same government, or as in the translation into this language, they may govern the dative, as in the Sanscrit, with the preposition *for* as explained in the note on the foregoing example.

In translating this last sentence into the southern dialects, the difficulty has rather been in the selection of appropriate terms whereby to express the shades of meaning which the verbs, in the original, convey; in general, however, it

will be found difficult to express any sentiment clearly and precisely in Telugu or Cannadi, without using Sanscrit words in a greater or less proportion, while in Tamil, in the higher dialect (*Shen Tamizh*) especially, this may always be done with facility. Thus in the present examples, *smarah*, a name of the Indian Cupid, but signifying, the cause being put for the effect, *love*, is appropriately translated in Tamil *nasē sexual love*; in the other two dialects, however, there is no such native word, the Sanscrit *cāman* being used for it; *tamacam*, the word substituted in Telugu, means *lust* merely, and *soccu* in Cannadi *desire* in general. Again, *asaptā* the third person of the past tense *lang* of *sapatī he curses*, cannot be rendered strictly into any of the three dialects, except by a term from the same root, *tittādāmu* in Telugu, and *bayvadu* in Cannadi, mean to *vilify - abuse*, either of these, *v* being substituted for the *b* of the last, may be used in Tamil, but *tūridel* is preferred, as it is more frequently applied when abuse by women is meant. Again *hnuti* in Sanscrit means to *dissemble* this is exactly rendered by *lonkadāmu* in Tel. and Can. but *poccam* in Tam. though derived from the same root, scarcely extends to this meaning, nor is it in common use.

To enable a comparison to be made of the superior dialects of the southern languages with each other, and with the Sanscrit, the following versions of an English sentence have been made; they are necessarily in verse as this is the appropriate style of the three dialects and, with the preceding observations, will sufficiently establish the positions maintained at the commencement of this note, relative to the affiliation of the Telugu.

1 2 3 4 5 6
When thou art an anvil, endure like an anvil;
7 8
when a hammer, strike like a hammer.

TAMIL.

CURAL-VENBA.

6 5 3 4 1-2-3
Adeiyel' a't' d'tel ad'angi ad'ciyclāy
12 11 10
Suttiyel a't' d'tel ad'i.



DWIPADA.

CANNADI.

DWIPADA.

*Adigallu sari baggi yāgi yā gallu
Man'di tirasada chamalige saribadi.*

SANSKRIT.

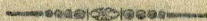
ANUSH'TUP-FRUTTAM.

*Uktò bhùtwa cula iva vinamya twam ayòghanah
Bhùtwa yoghanavad gadgham dhairyaavàn prahara dwishah.*





CHAPTER FIRST.



TELOOGOO ALPHABET.

The letters in the Teloogoo, as in most other Indian alphabets, are apt, 1
on a first view, to appear unnecessarily numerous. Some syllables even
seem admitted into the alphabet, as simple characters. The diphthongs are repre-
sented by sepearate signs, not, as in English, by the coalition of two vowels.
There is one set of symbols for initial unconnected vowels; another for the
same vowels when joined with consonants to form syllables; and in both of these,
the long vowels are distinguished from the short. Among the consonants also,
the aspirated letters are represented by distinct symbols, not by a combination,
as in our own language; and the harsh are distinguished from the soft letters.
But those who may at first question the utility of so many letters in the Teloogoo,
will perhaps relinquish most of their objections, when they find that the variety
of sound in this language is greater, and better represented, than in English.
On the length of a vowel, on the harsh or soft pronunciation of a consonant, de-
pends, in a thousand instances, the meaning of a word; and, consequently, it is
of greater importance, in Telocgoo, that each different shade of sound should be
accurately marked; than in our own language, in which, comparatively, few
words materially resemble each other.



- 2 Notwithstanding the Teloo^goo alphabet may be thought to contain some superfluous characters, it will readily be admitted that, in consistency, it is superior to our own. The sound attached to each letter remains constantly inherent in it: the coalition of words may cause one character to be changed for another, or may require the elision or the insertion of letters; but no association whatever can render any letter mute, nor can any change, or combination, give to one or more characters the sound belonging to another. The student, therefore, after once acquiring the correct sound of the Teloo^goo letters, immediately pronounces every word with accuracy, and very little practice enables him to read with fluency and precision:—while a foreigner, who attempts to acquire a correct English pronunciation, scarcely ever arrives at the full attainment of his object. The proper pronunciation of our words, indeed, depends more upon the combination of our letters, than upon any fixed sound inherent in each separate character: and, in this respect, a person commencing the study of our language, for a long time, labors under the difficulties experienced by those, who are left to discover the meaning of the principal words in a sentence, without any other aid than what the context affords.
- 3 All Native Grammarians concur in reducing the number of letters in the Teloo^goo alphabet to thirty seven; by excluding from it forty four characters which they acknowledge to belong to the language, but will not admit into the alphabet. They reject nineteen letters as peculiar to words of Sanscrit origin; fifteen small connected vowels, as only abbreviated forms of the large initial unconnected vowels; eight characters, as merely marks for certain consonants when doubled; and two, as contracted signs for certain letters which they have retained. But, in giving a general view of the Teloo^goo alphabet, I shall insert all the letters which they have rejected; for they belong to the language, as much as those which they have admitted; and the whole are equally unknown to an English reader. Inclusive of these, the Teloo^goo alphabet will be found to consist of no less than eighty one different symbols.



CSL

OF THE LETTERS.

3

TELOOGOO ALPHABET.

VOWELS.

Initial unconnected vowels.	Connected vowels.	Powers.
అ	అ	అ
ఆ	ఆ	ఆ
ఇ	ఇ	ఇ
ఈ	ఈ	ఈ
ఉ	ఉ	ఉ
ఊ	ఊ	ఊ
ఋ	ఋ	ఋ
ౠ	ౠ	ౠ
ఎ	ఎ	ఎ
ఏ	ఏ	ఏ
ఐ	ఐ	ఐ
ఒ	ఒ	ఒ
ఓ	ఓ	ఓ
ఔ	ఔ	ఔ
అ	అ	అ
15	15	15



CSL

TELEOGOO GRAMMAR.

CONSONANTS.

Consonants.	Double forms of some consonants.	Powers.	Consonants.	Double forms of some consonants.	Powers.
క	క	k	21	2	
ఖ	ఖ	kh	న	న	n
గ	గ	g	ప	ప	p
ఘ	ఘ	gh	భ	భ	bh
ఙ	ఙ	gn	త	త	ta
ఠ	ఠ	th	ద	ద	da
ణ	ణ	ṇ	ధ	ధ	dha
చ	చ	ca	న	న	na
ఛ	ఛ	cha	మ	మ	ma
జ	జ	ja	య	య	ya
ఝ	ఝ	zha	ర	ర	ra
ఞ	ఞ	ña	ల	ల	la
ట	ట	ṭa	వ	వ	va
ఠ	ఠ	ṭha	శ	శ	sha
డ	డ	ḍa	ష	ష	ṣa
ఢ	ఢ	ḍha	స	స	sa
ణ	ణ	ṇa	హ	హ	ha
త	త	ta	ళ	ళ	ḷa
థ	థ	tha	క్ష	క్ష	kṣa
ద	ద	da	న్	న్	na
ధ	ధ	dha	202	6	
న	న	na	41	3	



SL

OF THE LETTERS.

5

SIGNS.

.....
.....
.....

2

- 15 Initial unconnected vowels.
- 15 Connected vowels.
- 41 Consonants.
- 8 Double forms of some consonants.
- 2 Signs.
- 81 Letters.

Of these eighty one letters, the initial vowels ౠ *roo*, ౡ *roo*, and ౢ *loo*, 4
the ten aspirates ౣ *khu*, ౤ *gh*, ౥ *ch*, ౦ *jh*, ౧ *l*, ౨ *d*, ౩ *t*, ౪ *d*, ౫ *p*,
and ౬ *h*, the nasals ౭ *gnu* ౮ *nyu*, and the consonants ౰ *sh*, ౱ *sh*, ౲ *ksh*, and
౳ *h*, are the nineteen characters stated by Teloo^goo Grammarians to be pecu-
liar to words of Sanscrit origin. To these, the connected vowels ౴ *roo*, and ౵ *roo*,
should also be added. For, had not all the connected vowels been rejected from
the alphabet, as marks instead of letters, a place would have been originally
assigned to these two characters, in the list of symbols peculiar to Sanscrit de-
rivatives.

Although the letter ౰ *sh*, is, as above stated, peculiar to Sanscrit, modern 5
authors admit, that, Sanscrit derivatives excepted, all Teloo^goo words which
have the letter ౱ *s*, followed by the connected vowels ౴ *i*, ౵ *ee*, ౶ *ē*, or ౷ *ē*,
may change the ౱ *s*, into ౰ *sh*; hence, చేసి *chēsi*, or చేశి *chēshi*, having done.
చేసెను *chēsēnu*, or చేశెను *chēshēnu*, he, she or it, did, సిగ్గు *siggu*, or శిగ్గు
shiggu, shame.

The short initial vowels ౱ *i*, ౲ *ē*, and their corresponding connected vowels 6
౴ *i*, ౵ *ee*, (excluded by Grammarians as being merely marks) together with
the consonants ౸ *ts*, ౹ *du*, ౺ *lu*, ౻ *ru*, and ౼ *n*, are to be found in words
of the pure Teloo^goo only.

The other letters of the alphabet are common to all Teloo^goo words, whether 7
derived from the Sanscrit, or otherwise.



- 8 The letter క్ష *ksh* has been included in the Alphabet ; but, as it is a compound of *s k* and శ్ *sh*, it is rejected by some authors.

VOWELS.

INITIAL UNCONNECTED VOWELS.

- 9 The fifteen initial vowels, అ *u*, ఆ *a*, ఇ *i*, ఈ *ee*, ఓ *o*, ఊ *oo*, ఋ *rw*, ౠ *roo*, ౡ *lw*, ఎ *e*, ఏ *ē*, ఐ *ue*, ఒ *o*, ఓ *ō*, and ఔ *uo*, are emphatically termed by Teloo^goo Grammarians ప్రాణములు *lives*, or *living letters* ; because they are supposed to possess, within themselves, a perfect and independent existence or sound. They are purely initial, and are always written separately, unconnected with consonants or other characters. Like our capital letters, the initial vowels are to be found at the commencement of a phrase or sentence only, and never, in grammatical compositions at least, at the beginning of each word ; except when words are written by themselves, as in a dictionary or vocabulary ; for in a correct Teloo^goo sentence, each word coalesces with the following one ; the whole becomes a chain of continued links ; and there is no beginning, or place for an initial vowel, except at the commencement of the sentence itself.
- 10 In naming these characters, the Sanscrit word కరము *karumoo* is affixed to each ; thus, అ కరము *ukarumoo u*, ఇ కరము *ikarumoo i*, and so on.
- 11 The initial vowels are written on a line with the consonants, never either below, or above them.

CONNECTED VOWELS.

- 12 When combined with consonants to form syllables, the abovementioned vowels take quite a different shape. In this new form they are inseparable from consonants ; and, from their constantly preserving a servile connection with some of these characters, Teloo^goo writers have been induced to view them, in this shape, rather as abbreviated forms of the initial vowels abovementioned, than as independent letters. They are here again exhibited, opposite the initial vowels which they respectively represent ; and the particular appellation given to each is attached to it.

OF THE LETTERS.

7

అ in its connected form becomes. అ which in Telooḡoo is named. తలకట్టు
 అ a do..... ా do..... దీర్ఘము
 ఇ i do..... ి do..... సుధి or సుదును
 ఈ ee do..... ి do..... సుధిదీర్ఘము
 ఉ u do..... ం do..... కౌము
 ఊ u do..... ా do..... కౌముదీర్ఘము
 ఋ ru do..... ఱి do..... వట్టువనుది
 ౠ ru do..... ఱి do..... వట్టువసుధిదీర్ఘము
 ౡ lu do..... ౡ do..... లౌత్వము
 ఎ e do..... ం do..... ఎత్వము
 ఏ ē do..... కె do..... ఏత్వము
 ఒ o do..... ె or ె do..... ఒత్వము
 ఓ ō do..... ె or ె do..... ఓత్వము
 ఐ ue do..... ెue do..... ఐత్వము
 ఔ uo do..... ెuo do..... ఔత్వము

The connected vowels ౡ, ౡ, ి, ి, ee, ె, కె, ె, ె, and ె 13
 are written above the consonants to which they are attached ; ఎ ె ె
 are written to the right of them ; ె ె, and ె ె, are placed partly to the right
 side of consonants, partly below them ; and of ెue, the upper part is written
 above, the lower part below the consonants.

When the initial vowels ఒ, ఓ, ె, are represented in their connected forms, 14
 by a compound of the letters ె, and ఎ ె, ె ె ; thus, ె, ె, ె, the
 ె is written above, and the ఎ ె, ె ె, to the right side of the consonants.

The connected vowel ౡ lu, is always written below the consonant to which 15
 it is attached.

CONSONANTS.

With the view to facilitate the acquirement of the Telooḡoo alphabet, the 16
 connected vowels have been separated from the consonants, to some of which
 they must invariably be joined. For the same reason, in arranging the conso-

nants, in the order in which they are usually placed by Grammarians, they are exhibited distinct from the connected vowels.

	Hard.		Soft.	
	పరుషలు		మృదువులు	
	<i>k</i>	<i>khu</i>	<i>g</i>	<i>gh</i> <i>gnu</i>
Guttural or కంఠ్యము.....1st. Vurga	క	ఖ	గ	ఘ
	<i>ts</i> <i>ch</i>	<i>chh</i>	<i>dzu</i> <i>ju</i> <i>jh</i>	<i>nyu</i>
Palatal or తాలవ్యము.....2d. do.	చ	ఛ	జ	ఝ
	<i>tu</i>	<i>tʰ</i>	<i>d</i>	<i>dʰ</i> <i>nu</i>
Cerebral or మూఢావ్యము.....3d. do.	ట	ఠ	డ	ణ
	<i>t</i>	<i>tʰ</i>	<i>d</i>	<i>dʰ</i> <i>n</i>
Dental or దంత్యము.....4th. do.	త	థ	ద	ధ
	<i>p</i>	<i>ph</i>	<i>bu</i>	<i>bʰ</i> <i>m</i>
Labial or బిష్ట్యము.....5th. do.	ప	ఫ	బ	భ
	<i>y</i> <i>r</i> <i>lu</i> <i>v</i> <i>sh</i> <i>sh</i>	<i>s</i> <i>h</i> <i>l</i> <i>ksh</i> <i>rru</i>		
	య	ర	ల	వ
			ష	శ
			స	హ
			క	క్ష
			ర	రు

17 The consonants have not peculiar appellations, like the connected vowels ; but are named in the same manner as the initial vowels ; viz. by affixing to them the Sanserit word కారము *karumoo* ; thus, బకారము *bukarumoo* bee, దకారము *dukarumoo* dee, &c. To distinguish the letter *or* from *rru*, the term *బకారము rrukarumoo* is applied to the latter only ; the *o r* retains its original Sanserit name, రేఫ *rēphu*.

18 The ten consonants ఖ *khu*, ఙ *gnu*, జ *dzu*, ఞ *ju*, ఞ *nyu*, ట *tu*, ఠ *nu*, బ *bu*, ల *lu*, and ర *rru*, have the sound of the first vowel *u* inherent ; and are therefore represented in English characters by syllables ; thus *khu ju* &c. but all the other consonants specified above, in order to obtain utterance, must be joined to some of the connected vowels. It is of much importance to the reader clearly to understand, that neither the consonants, nor the connected vowels, exactly correspond with what European authors call a letter. They have been separated from each other, merely with the view to facilitate the progress of the



early student: but this separation of them will lead to false ideas, unless it be at the same time borne in mind that, in Telooḡoo, they are never so separated, and are not significant symbols except when compounded with each other. Indeed the consonants and connected vowels form together a set of inseparable syllabic characters, generally compared by Telooḡoo writers to *animated bodies*; the life, or vowel, giving existence or articulation to the consonant, which, on separation from it, becomes a mere dead symbol, void of every sound. As Telooḡoo words are composed chiefly of these syllabic characters, terminating with a vowel, a final consonant is seldom found in the language. When it does occur, the consonant cannot, as in English, stand alone. Without any sign, the ten letters before mentioned represent syllables ending in the vowel *u*, and the other consonants represent no articulation whatever. In the case of a final consonant, therefore, it is necessary to affix to it the sign ॠ, to denote that the sound is retained, but obstructed. Thus, final *k*, *kh*, or *g*, must be written ॠ ॡ ॢ never ॣ । ॥ without any sign, as before exhibited.

To form syllables, the connected vowels are added to the consonants, in the following manner. 19

ku	ka	ki	ke	ko	koo	kro	kroo	k'oo	kē	kē	kō	kō	kue	kuo
क	क	कि	के	कु	कू	क्र	क्रू	कूँ	केँ	केँ	कोँ	कोँ	कुए	कुओ
khū	kha	khi	khee	kho	kho	khro	khroo	kh'roo	khē	khē	khō	khō	khue	khuo
खू	खा	खि	खे	खो	खू	ख्र	ख्रू	ख्रूँ	खेँ	खेँ	खोँ	खोँ	खुए	खुओ
gu	ga	gi	gee	go	goo	gro	groo	g'oo	gē	gē	gō	gō	gue	guo
गू	गा	गी	गे	गो	गू	ग्र	ग्रू	ग्रूँ	गेँ	गेँ	गोँ	गोँ	गुए	गुओ

It is not requisite to add the *u*, to the ten letters mentioned in No. 18; because the sound represented by that letter is already inherent in them. 20

In adding to the consonants the connected vowels *u*, *o*, *oo*, *ro*, and *roo*, which are placed to the right of these letters, it is necessary previously to write the connected vowel *u* above the consonants; except above those in which the sound of that character is inherent: because this sign, which is term- 21

ed తెలకట్టు *bound to the head*, invariably retains it's place at the top of the consonants to which it can be attached, unless it's situation is occupied by another symbol.

22 For the same reason also, in adding to the consonants గు *g, h*, య *j, h*, మ *m*, య *y*, and హ *h*, the long vowel $\text{—}a$, which is affixed to the latter part of these letters, the — affixed to the former part, is not removed ; thus, మా *ma*, యా *ya*, &c : but as the consonant హ *h* already terminates with a symbol resembling $\text{—}a$, when that vowel is added to this letter, it is written thus, హా the mark — being substituted for $\text{—}a$.

23 Instead of adding the long vowel $\acute{e}$ *ee*, to the consonants, గు *g, h*, య *j, h*, శ *sh*, and స *s*, the short vowel $\acute{e}$ *i*, with the symbol — , is frequently used to represent it's sound ; thus, we may write either సీ *see* or హీ *see*. In such cases, the symbol — , which is named దీర్ఘము *long*, is to be considered as lengthening the short vowel $\acute{e}$ *i*, rather than as representing the long vowel $\text{—}a$; indeed this sign, in two other instances, is used to lengthen the short vowels ; as రో *oo*, from ర *v*, and రో *oo*, from ర *v*.

24 In adding the long vowel $\acute{e}$ *ee*, to the letter మ *m*, it must always be written in the manner above mentioned ; thus, మీ *mee*, never మీ : in adding it to the consonant హ *h*, it is written thus హీ *hee*, or హీ. The vowel $\acute{e}$ *i*, or $\acute{e}$ *ee*, can never be added to the consonant య *y* : to express, in Teloogoo letters, the sounds *yi*, or *yee*, we write the consonant య *y* ; in the former case, without the — *u*, తెలకట్టు, and in the latter, with the — దీర్ఘము, and under it we place it's double form య *y*, thus నెయ్యి *nēyi*, *ghce*, ఇయ్యిత చెట్టు, *Iyeeta chē-t-tō*, *this date tree*.

25 In adding the short vowel $\text{—}o$ or $\text{—}o$ *o*, to the consonants గు *g, h*, య *j, h*, మ *m*, and య *y*, it is invariably written in the latter form, never in the former shape ; thus, మో *mo*, యో *yo*, &c. and in adding to these consonants the long vowel $\text{—}o$ or $\text{—}o$ *o*, it is also written in the latter form only ; but, in this case, the last part of these consonants themselves are considered as representing the — of — ; and, therefore, instead of adding — to the consonant, the — or దీర్ఘము

OF THE LETTERS.

11

ము only is added ; thus, మో *mō* యో *yō* &c. This latter rule is occasionally applicable to the consonants న *s*, and హ *h*, which, joined with long ా *ā*, are frequently written thus హా *sā*, హా *hā*.

1 The letters న *n*, & స *s*, and వ *v*, & ప *p*, when separated from the connected vowels, are respectively represented by the same characters ; but, like the other consonants before mentioned, they are invariably accompanied by some connected vowel, and they are distinguished from each other, by the different modes in which the connected vowels are added to them ; న *n*, and వ *v*, are always united with the vowels ; thus న *nu*, వ *vu*, వో *vo*, but స *s*, and ప *p*, have the connected vowels written separately from them ; as in the syllables స *su*, ప *pu*, హో *puo*.

Thus also the shape of the letter ర *r*, as given in the foregoing list of the consonants, is the same as that of ర *n* or *m*, hereafter noticed ; the latter, however, is never joined with any of the connected vowels ; as అం *unr*, a part of the verb అను *unm*, to say. పాపం *papum*, sin, &c. while the former is always found with some of them united to it, in the following manner ; ర *ru*, రా *ra*, రో *rā*, &c. The student, therefore, can have little difficulty in distinguishing the one from the other.

Though native Grammarians, in enumerating the letters of the alphabet, consider య *ts* to be different from య *ch*, and జ *dzu* to be distinct from జ *ju*, they are respectively represented by the same characters ; and, in fact, they are only two letters, each possessing two distinct sounds, which has induced Grammarians to consider them as four separate characters.

Following the arrangement of the Sanscrit, the twenty-five first Teloo-goo consonants have been classed by native writers in five *Vurgus* or classes, each containing five letters, as arranged above in horizontal lines. (see No. 16.)

The fifth consonant of each *Vurgu* or Class is a nasal ; and, in Sanscrit derivatives, if a nasal immediately preceede another consonant, without the intervention of a vowel, it must be that particular nasal only which belongs to the same *Vurgu* as the consonant itself ; for instance, in such words, if a nasal

immediately precede any of the 4 first letters in the 3d *Vurgu* it must be ∞n only, if it precede any of the 4 first letters in the 4th *Vurgu*, it must be ∞n , and, if it precede any of the 4 first letters in the 5th *Vurgu*, it must be ∞m , and not any other nasal. But this rule does not apply to corruptions from the Sanscrit, or to words of the pure Teloo^goo, or of the common dialect. The nasal before a consonant, without an intervening vowel, is, in such words, represented either by the sign of the letter ∞n , viz. $\overline{F} n$, or by the character $\circ n$ or m , or $c n$, hereafter mentioned.

31 Besides this division of the first 25 consonants into *Vurgus* or Classes, according to the principles of Sanscrit Grammar, there is a classification of the consonants which is peculiar to the Teloo^goo itself, and an intimate acquaintance with this arrangement of the alphabet, which pervades every part of the language, is of the highest importance to a correct grammatical knowledge of the Teloo^goo. The chapter which follows, on the changes of the letters, (perhaps the most difficult and intricate part of the Grammar,) will be absolutely unintelligible, unless due attention be paid to this classification. It is as follows.

32 The first perpendicular line in the foregoing arrangement of the consonants (No. 16,) containing the first letter in each of the five *Vurgus*, viz. $s k$, ωt or ch , ωt , ωt , and ωp , forms the first class; and these letters are denominated $\omega \omega \omega \omega$ or *hard letters*.

33 The third perpendicular line in the above arrangement of the consonants (No. 16,) consisting of the third letter in each *Vurgu*, viz. $\wedge g$, ωdzu or ju , ωd , ωd , and ωb , which are termed $\omega \omega \omega \omega$ or *soft letters*, constitutes the second class.

34 The third class includes all the remaining consonants in the foregoing classification (No. 16.) The consonants in this class are termed $\omega \omega \omega \omega$, or *fixed letters*; from their not being liable to those changes, to which, as hereafter explained, the letters of the other two classes are subject.

35 The letters $\circ n$ or m , $c n$, and ωh , which conclude the list of consonants in the view of the whole alphabet given in page 4, are omitted from the foregoing



arrangement of the consonants in page 6; because the remarks which follow that arrangement do not apply to them. In contradistinction to all the other consonants, these three letters are never joined either to the connected vowels, or to any other characters whatever.

DOUBLE FORMS OF SOME CONSONANTS.

When a consonant is doubled, the one character is placed under the other, and 36 the lower of the two is written without any of the connected vowels, the subsequent vowel being attached to the upper one only; thus, పెద్ద *pēddu*, great. This rule however does not apply to the following consonants, of which each has its respective double form. viz.

క	k	in it's double form is written	క
త	t	do.....	త
న	n	do.....	న
మ	m	do.....	మ
య	y	do.....	య
ర	r	do.....	ర
ల	l	do.....	ల
వ	v	do.....	వ

These eight consonants, when doubled, are written first in their original 37 shape, and their second form is then written below them; thus, అక్క *ukku*, an elder sister, కత్తి *kutti*, a knife. అన్న *annu*, an elder brother. అమ్మ *ummu*, a mother, a respectful female appellation. అయ్య *uyyu*, sir, a respectful male appellation. కర్ర *kurru*, a staff. ఇల్లు *illu*, a house అవ్వ *uvvu*, a grand mother.

If one consonant follow another without the intervention of a vowel, the 38 last is written below the first; and if the last be one of those abovementioned which has a double form, it is written in it's second or double form, not in it's original shape; thus, అష్ట *ushtu*, eight. ఆత్మ *atmu*, the soul.

When the double form of య *y*, namely య, follows another consonant, the 39 subsequent vowel, if అ *a*, ఁ *ā*, or ఐ *ai*, may be attached either to the con-



sonant, or to the ఙ ; thus ఠాన్యా , or ఠ్యాన్యా , $\text{న్యాన్య$, or న్యాన్య , న్యాన్య , or న్యాన్య . The same rule applies if the subsequent vowel be long ఐ or ఔ ; but, when this vowel is joined to the న్ , the latter form only is used, and the వ of న్ being omitted, the న్ alone is affixed to the ఙ , the preceding న్ being written above the consonant; thus, న్యాన్య , or న్యాన్య , or న్యాన్య . In all other cases where ఙ or other double forms are used, the subsequent vowel is attached to the consonant only, never to the double form; thus, న్యాన్య &c.

SIGNS.

- 40 The consonants have two auxiliary signs, viz. ఠ r and ఠ n : the former is used to represent the letter ఠ r , and the latter the letter ఠ n , when these letters precede another consonant without the intervention of a vowel; but, though pronounced before the consonant, ఠ r , is written after it; thus, ఠర్కాన్యా , the sun. The ఠ n also represents ఠ n , at the end of a word, thus ఠర్కాన్యాన్ , he she or it went.

PRONUNCIATION.

It is not difficult to communicate, to an English reader, the proper articulation of those Teloo-goo characters, of which the pronunciation corresponds exactly with the familiar sound attached to some English letter; but it is scarcely possible to convey, in writing, a just conception of sounds altogether foreign to the ear. Grammar, by instructing us in the theory of a language, may enable us to read it with intelligence, and to write it with correctness; but no book can teach the practical use of a language, and the voice of an instructor is necessary, to communicate the full force and tone of a letter, representing some articulation altogether unknown to his pupil. A few concise rules, however, regarding the proper pronunciation of the most difficult Teloo-goo letters, may assist the student; but, without the aid of a native instructor, they will fail to afford satisfactory information. I shall accordingly attempt to explain, in the Roman character, the sound attached to each; and, in doing so, shall avail myself of the system of Dr. Gilchrist, not less because it is the best with which I am acquainted, than because most of those into whose hands this work



may fall will probably have acquired a knowledge of it, by the perusal of some of that Gentleman's numerous and valuable publications, on the Hindoostanee, which is the universal language of the Mussulmans throughout the Peninsula.

VOWELS.

The duration of the sound of the vowels is divided into *short*, *long*, and *continuous*, the first occupying one, the second two, and the last three moments of time; and these measures of sound apply both to the initial and connected forms of the vowels. The vowels *u*, *i*, *o*, *ra*, *e*, and *o*, have each three measures of sound; namely, the short, the long, and the continuous; the vowel *lo* has no intermediate sound, but the extreme short and continuous sounds only; and the vowels *ue*, and *uo*, are both long, and continuous, but not short. The short and long vowels are considered so different as to be represented by distinct letters, but it has not been thought necessary to distinguish the continuous measure of sound by separate characters.

The initial *u*, and its connected form *u*, have the sound of *u*, as in *tun*, *sun*, or of the *o* in *come*, *done*. This sound must not be confounded with the other sound given to *u* in English, as in *curc*, *sure*, &c.

The initial *i*, and its connected form *i*, have the sound of *a*, as in *all*, *call*, *tall*.

do. *i* do. *i* do. *i* do. short *i*, as in *fit*, *kill*.

do. *i* do. *i* do. *i* do. long *et*, as in *feet*, *keel*.

do. *i* do. *i* do. *i* do. short *o*, as in *wool*.

do. *i* do. *i* do. *i* do. long *oo*, as in *moon*, *boon*.

do. *u* do. *u* do. *u* do. short *ra*, as in *rook*.

do. *u* do. *u* do. *u* do. long *roo*, as in *room*.

do. *o* do. *o* do. *o* do. short *lo*, as in *look*.

do. *e* do. *e* do. *e* do. short *e*, as in *they*, or as *ay* in *may* say &c.

do. *e* do. *e* do. *e* do. long *e*, as in the same words lengthened.

do. *o* do. *o* do. *o* do. short *o*, as in *note*.

do. *o* do. *o* do. *o* do. long *o*, as in *no*, *lo*.

do. *ue* do. *ue* do. *ue* do. *ue*, as the word *eye*, or as the *uy* in *buy*.

do. *uo* do. *uo* do. *uo* do. *uo* or *ou* in *thou* or of *ow* in *how*.

- 43 Each of the long vowels should be pronounced full and broad, and the voice should dwell upon them twice as long as upon the short vowels, which should be sounded as short as possible.
- 44 When the sound of the vowel *i* comes after another vowel, it is expressed by the consonant య *y*, (written without the *u*,) and that of *ô* by the character య్; thus, రాఱ *rai*, a stone. బేఱ *bêe* a palanqueen-bearer.
- 45 The long vowel *ā* and its connected form *ē* in some cases, which must be learned by practice, as they can scarcely be embraced by any rule, instead of the pronunciation before mentioned as that generally attached to them, take a sound nearly approaching to య్ *ya*, and some what resembling the final sound produced by the bleating of sheep; hence, perhaps మేక *mēku* a sheep; thus also, నేల *nēlu*, the ground, and నేరము *nērumu*, a crime are pronounced nearly as if written నాస్రల *nyalu*, నాస్రము *nyarumu*; and, in the common dialect, they are often so erroneously written.
- 46 The sound above assigned to the vowels ర *roo*, య్ *roo*, & ల *loo*, as well as to their connected forms, ర్ *roo*, ర్ *roo*, and ల్ *loo*, is that which properly belongs to these characters in the Teloogoo language; and which is invariably given to them by all the natives in the northern provinces of the Peninsula. In the middle provinces, the *r* and *l* are pronounced with the tongue more curved towards the roof of the mouth, and the *oo* less distinctly, with an inclination to the sound of the French *u*, and to the southward, these letters assume the sounds of *ri-ree* and *lee* given to them by Sanscrit Grammarians.

CONSONANTS,

- 47 It is chiefly in the pronunciation of the consonants that difficulty is experienced. ఁ *khu*, ఁ *gh*, ఁ *chh*, ఁ *jh*, ఁ *ih*, ఁ *dh*, ఁ *ih*, ఁ *dh*, ఁ *ph*, ఁ *hh*, the ten aspirated consonants, peculiar to Sanscrit derivatives, are not, at the commencement of a word, familiar to an English ear; but they occur frequently in our language in the middle of compound terms; the sound of the *h* flowing, in an easy gentle manner, immediately after that of the *k*, *g*, *d*, &c. which precedes it, without the least articulation intervening; thus,



the sound of *kh* may be exemplified by that of the *kh* in *inkhorn*.

do.....*gh*.....do.....*gh* in *dogherd*.

do.....*chh*.....do.....*chh* in *churchhill*.

do.....*th*.....do.....*th* in *that house*.

do.....*dh*.....do.....*dh* in *adhere*.

do.....*bh*.....do.....*bh* in *abhor*.

do.....*ph*.....do.....*ph* in *uphill*, and so on.

ṣ *k*, and it's double form *ṣk*, have the sound of the English *k*, as in *king*. 48

Ḳ *g*, has the hard sound of *g* as in *go*, *gun*, &c. never it's soft sound as in *ginger* &c. 49

ḡ *gn* has the peculiar nasal sound of *gn*, as in the French words *ignorance*, *digne* &c. 50

ṣ and *ḷ* have each two sounds. *ṣ* is pronounced either hard, as *ch* in *beach*; 51
or soft, as *ts* in *beats*; and *ḷ* is sounded either hard, as *j* in *jar*; or soft, as *dz* in
torrid zone. The soft sounds *ts* and *dz* are peculiar to the Teloogoo; and
therefore, when *ṣ* or *ḷ* occur in words of Sanscrit origin, they are invariably
to be pronounced hard; thus, *चन्द्राण्डो* *chundraṇḍo* the moon, *जुडाण्डो*
judāṇḍo, a fool, never can be pronounced *tsundraṇḍo dzudāṇḍo*. In
Teloogoo, both the hard and soft sounds are to be found; but the rule is simple
for ascertaining which of the two is to be given to these letters; for if *ṣ* or *ḷ*
be followed by the connected vowels *i*, *ee*, *ē*, *ē*, or *ue* they are
respectively pronounced hard, as *ch*, and *j*; thus, *चेतु* *chetu*, by, *जैति* *jēti*, a
wrestler; but if followed by any other vowel, they always take the soft sounds
ts and *dz*, as in *सुक्करु* *tsukkēru*, sugar. *सोतो* *tsōto*, a place. *दोदो* *dzōdo*,
a pair.

ṇ *ny*, sounds like *n* before *y*, or as *ni* in the word *onion*. 52

ṭ *ḍ* and *ṇ* *n* are the harshest possible sounds of *t*, *d*, and *n*, formed by 53
curving back the tongue, and forcibly striking the under part of it, against the
roof of the mouth.

- 54 త త d and న n must be pronounced very soft, the tongue being protruded, in an easy manner, almost between the teeth ; the sound of *t* in *tube*, of *d* in *duke*, and of *n* in *no*, will convey some idea of the proper pronunciation of these letters.
- 55 The pronunciation of త త d and న n is more soft, and that of ట త d and ణ n much harsher, than the sound of the English letters *t* and *n* : but all endeavours to convey in writing an accurate idea of the correct pronunciation of these letters must, I fear, prove very inadequate to the purpose.
- 56 ప p, has the sound of *p*, as in *pure*.
 బ b, has the sound of *b*, as in *bold*.
 మ m, and its double form — మ m, have the sound of *m*, as in *man*.
 య y, ...do య y, ...do of *y*, as in *yct*.
 ర r, ...do ర r, ...do of *r*, as in *river*.
 ల l, ...do ల l, ...do of *l*, as in *billow*.
 వ v, ...do వ v, ...do of *v*, as in *vain*.
- 57 శ sh has a very soft smooth sound, between that of the *s* in the word *sing*, and of the *sh* in *shine*, but approaching more to the former, than to the latter sound.
- 58 ష sh, is the harshest sound of *sh*, as in *push*, *bush* &c.
- 59 స s, has the sound of *s*, as in *sister* ; never as in *dismal*, *his*, *rosy* &c.
- 60 హ h, has the sound of *h*, as in *hair*. When this letter immediately precedes another consonant, as in the word ట హ, it ought, according to the orthography, to be pronounced before it : but in Teloo^goo so harsh a sound cannot be admitted, they therefore place the sound of the హ after that of the following consonant, and pronounce the word abovementioned *Bruhhu*, instead of *Bruhmu*.
- 61 ళ l partakes of the sound of both *l* and *r*, and is formed by the under part of the tongue curved back against the roof of the mouth : so far as regards the language of which we treat, this letter is to be considered as peculiar to the



pure Teloo^goo; for though it occurs in the Sanscrit Védas, it is not to be found in any other Sanscrit work. It is common however to all the spoken dialects of the Peninsula,

ॐ *ksh* Is a compound of *s k* and *ś sh*. It is rather a harsh sound resembling 62 the *et* in the English words *fiction* *fraction* &c. &c.

ॐ *rru* is formed by a strong vibration of the tip of the tongue on that part 63 of the roof of the mouth which is next the upper teeth, as in pronouncing the words *real*, *run*, the voice dwelling forcibly on the first letter.

The letter *o n* or *m* never occurs except at the termination of a syllable; 64 concluding the final syllable in a word it always represents the sound of *m*, as in *mum*; in every other situation it is pronounced *n*, as in *none*; except in Sanscrit derivatives, when it precedes a consonant included in any of the five Vurgus, it is then to be considered a mere abbreviation of the particular nasal which terminates the Vurgu to which the consonant belongs, and is to be pronounced accordingly.

८ *n* occurs only in pure Teloo^goo words; and like *o n* or *m*, is found always 65 at the end of a syllable, it represents a very obscure nasal sound, which is perhaps peculiar to the language, and can therefore be only imperfectly illustrated by comparison with a slight indistinct pronunciation of the final *n* in the French words *bon*, *non*, &c. This letter is found only in studied composition; but, though omitted in common writings, the sound of this curious nasal may be discovered in the pronunciation of even the most ignorant natives.

The *o n* or *m* is denominated పూర్ణ-అనుస్వారము *full anu^oswarum* and the 66 ८ *n* అర్ధ-అనుస్వారము *half anu^oswarum*. These are of two kinds, either radical in the word, or inserted or added by some grammatical rule. The *o n* or *m* never can be changed into ८ *n*; but if ८ *n* be preceded by a short vowel, in order to render the quantity of this vowel long, the ८ *n* may be changed into *o n* or *m*; thus, మందు *mundoo* *medicine* never can become మఁదు; but కలఁగు *kulung*, *possessing*, may become కలఁగు; and రామఁడు *Ramandoo*, *Rama*, may become రాముఁడు.

67 *Ṣ* is peculiar to Sanscrit derivatives. In the middle of a word, it is pronounced like a strong aspirated *h* final; as *Ṣṣṣṣṣṣ*, *untulipoornu*, but, at the end of a word, it takes after it the sound of the vowel which terminates the preceding syllable; thus, *Ṣṣṣṣ* is pronounced *untuhu*, not *untuh* as above. In Telooḡoo, it seldom occurs except in the middle of compound words derived from the Sanscrit; and therefore in general possesses only the first of the two powers here explained.

68 A clear, distinct, and correct pronunciation, and an easy deliberate manner of speaking, are acquisitions of importance in all intercourse with the Natives, by whom they are highly valued as marks of good breeding. Europeans are too apt to speak the Telooḡoo in an abrupt, hurried, and consequently vulgar manner, and to disregard the great distinction between the long and short vowels, and the harsh and soft consonants; we are in consequence often unintelligible, or at least very obscurely understood by the Natives, who are either too obsequious, or too timid, to explain their perplexity; and we are thus induced to blame their ignorance or stupidity, when our own attention alone is in fault.

ORTHOGRAPHY.

69 Founded on the principles above explained, nothing can be more nicely defined than the correct orthography of each Telooḡoo word. The writers on this language, indeed, seem to delight in a refined minuteness and multiplicity of rule, unknown to European authors; and the last deviation from their established maxims would be considered an unpardonable error in any studied composition or literary work. But, in the colloquial use of the language, grammatical rule is more or less disregarded, even by the most learned persons; and as the Natives, in familiar correspondence, or official business, write as they would speak, many irregularities in orthography are observable in common writings. The most general are the following.

70 The consonant *y*, without any connected vowel, is improperly used instead of the initial vowel *ṣ*.

The consonant य *y*, with the connected vowel — *a*, viz. या, is incor- 71
rectly used, instead of the initial vowel — ई *ee*.

The consonant य *y*, with the connected vowel —, viz. ये, is used for the 72
initial vowel — ई *ee*.

The letter य *y*, with the connected vowel — इ *i*, thus यै, is used instead 73
of the initial ई *ee*.

The consonant व *v*, with the connected vowel उ *u*, viz. वु, is incorrectly 74
used instead of the vowel — ओ *oo*.

The consonant व *v*, with the connected vowel —, thus वः, is improperly 75
used instead of ओ *oo*.

The consonant व *v*, with the connected vowel — or —, thus वः or वै, is 76
used for ओ *oo*.

The consonant व *v*, with the connected vowel — or —, thus वः or वै, 77
is used instead of ओ *oo*.

The vowel ए *u*, with य *y* above mentioned, thus एय, is improperly 78
used, at the commencement of Sanscrit words, for the vowel — इ *i*; but the
use of एय at the commencement of a pure Teloogoo word is not incorrect.

The vowel ए *u*, with व *v* above mentioned, viz. एव, is incorrectly used at 79
the beginning of Sanscrit words for ओ *oo*; although its use at the com-
mencement of pure Teloogoo words is proper.

The initial vowels, ए *u* & ओ *oo*, and their connected forms ए *u* 80
& ओ *oo*, which are peculiar to Sanscrit derivatives, are often confounded
with the syllable ए, or with the double form of र *r* (viz. ए *r*) and the con-
nected vowel उ *u*, thus, कृष्ण *krāshnu* is erroneously written कृष्ण *krāshnu*,
and vice versa.





CHAPTER SECOND.

OF THE ELISION, INSERTION, AND PERMUTATION, OF LETTERS.

Possessing the refined and inexhaustible Sanscrit, as the established me- 81
dium for the communication of knowledge, to the few among whom it's
dissemination is thought to be lawful; Telooḡoo writers have had little in-
ducement to give much attention to the cultivation of their own language.
Their literature consists almost entirely of poetry; and their Poets, desirous
only to please the ear, or to flatter the vanity of the reigning Prince, seem
to have deemed the improvement of their style a secondary consideration.
The cadence of their verses, and the tones of the words composing them,
have occupied almost their exclusive attention. The consequence has been
a neglect of the more important qualities of composition; and a studied
conciseness of expression, which, though not inelegant in itself, has fre-
quently the effect of rendering their sentences obscure. At the same time,
by a judicious union of the sweetness of the original Telooḡoo, with the
majestic sounds of the sonorous Sanscrit, they have succeeded in giving to
the language a pleasing variety of modulation, which distinguishes it from
all others current in the Peninsula.

Another principal cause of this euphony is the extraordinary care that 82
has been taken to prevent any incongruity of sound arising from the con-
junction of dissimilar letters. The numerous rules, for this purpose, are
scattered, in a confused manner, through the works of many Grammarians;
and, as the following is the first attempt to reduce them to methodical order,
it may hereafter, perhaps, be found susceptible of great improvement.

I shall endeavour to explain, 1st the alterations which take place in letters at the *beginning* and *end* of words; and 2ndly, the changes which occur in the *middle* of words. But it is proper, in the first place, to apprize the Reader, that the following rules are by no means rigidly observed, except in studied compositions. In the common or colloquial dialect, many of the changes will occasionally be found: it is true that they are not there adhered to systematically, but even in that dialect they are seldom entirely neglected. The Student, however, may find it more convenient to refer occasionally to this chapter as he advances, than, at the very commencement of his labours, to enter into some of the most perplexing niceties of the language.

OF THE ALTERATION OF LETTERS AT THE COMMENCEMENT AND
 END OF WORDS,

83 In treating of this subject, the whole of the words in the Teloo^goo language are divided into two classes; one termed క్షలు *kululoo*, the other ద్రుత ప్ర క్షలు *drootuprukrootaloo*.

84 The class termed క్షలు *kululoo* includes, 1st the singular and plural nominatives of all nouns and pronouns, (except నేను *I* and తాను *he she or it*) and the oblique case, or what I have termed the inflexion, of all nouns and pronouns, both in the singular and plural number,

2dly. The postpositions యొక్క or యొక *of*, కూర్చి or కురించి *towards*, on account of, పట్ట ది *through*, చేసి *from*, పట్టి *through*, విషయము *respecting*, నిమిత్తము *on account of*, కోసము, or కోసరము *for*, on account of, నది or నుంచి *from*, away from.

3dly. The final significant letters ు or ు expressing interrogation, ు or ు denoting emphasis, and ు or ు expressive of doubt.

4thly. Indeclinable particles, like అట, తద, మఁటి, ఏలా, ఇంచుక, అంత, &c.

5thly. All Interjections, and vocative cases.

6thly. The words, ఇప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when*?

7thly. Every part of the verb; except the first and third persons in the singular, and the third person neuter in the plural, of the first forms of the past and future tenses, and of the affirmative aorist; the first person singular of the negative aorist; the infinitive; and the present verbal participle terminating in చు; and, when followed by vowels only, the indefinite relative participle ending in డి or డు, or the root when used for this participle.

The negative verbal participle, which always ends in క, is classed both in the కళలు *kululoo*, and the ద్రుత ప్రకృతులు *drootuprukrootooloo*. 85

The nominatives నేను *I*, రాను *he she or it*, and the several parts of the verb mentioned above, as exceptions; together with all the other words in the language, not included in the foregoing specification of the కళలు *kululoo*, form the numerous class denominated ద్రుత ప్రకృతులు *drootuprukrootooloo*. 86

Every Teloo-goo word, whether included in the class of కళలు *kululoo*, or ద్రుత ప్రకృతులు *drootuprukrootooloo*, naturally terminates in some one of the connected vowels. I shall first point out the changes which occur when any of these words is followed by another commencing with an initial vowel; and shall then explain the alterations that take place, when any of them is followed by another beginning with a consonant. 87

In Teloo-goo, two vowels never can come in contact; therefore, when a word terminating in a connected vowel is followed by another commencing with an initial vowel, there is either the change termed by Grammarians *Sundhi*, or a consonant is inserted between the two words; unless the initial vowel be one of the Sanscrit letters రం *ra*, రూ *roo*, and లం *loo*, which at the beginning of a word, are to be considered the same as consonants. 88

The consonants inserted, when *Sundhi* does not occur, are య *y* if the former of the two words be included in the class termed కళలు *kululoo*, and న *n* if it belong to the ద్రుత ప్రకృతులు *drootuprukrootooloo*; but, whichever of these two consonants is inserted, it changes the following initial vowel into it's connected form, and, coalescing with it, forms, in conjunction with it, one syllable. 89

89 *Sundhi* is the elision of the connected vowel terminating the first word, and of the initial vowel commencing the following word, and the substitution of the connected form of the latter vowel in lieu of both; as shewn in the examples hereafter given.

91 *Sundhi* never takes place unless the first word terminates in one of the three short connected vowels $\sim$, u , i , or ω , except in a few particular instances noticed hereafter.

FINAL, $\sim$

92 It may be adopted as a general rule that a word terminating in $\sim$ followed by another commencing with an initial vowel, may *at option* have *Sundhi*; thus, మేకిన *that grazed*, and ఆవు *a cow*, make మేకినావు *the cow that grazed*, by dropping the final $\sim$ in మేకిన and the initial ఆ in ఆవు, and substituting for both the connected form of ఆ viz. α ; which, uniting with the preceding α , makes the syllable α , by means of which the two words coalesce. But as the *Sundhi* of final $\sim$ is *optional*, and మేకిన is included in the class of కళ్లలు *kulloo*, మేకిన and ఆవు, when *Sundhi* does not take place, become మేకినయ్య, by the insertion of య between the two words, and the change of ఆ in the latter to it's connected form α , which, uniting with య, forms the syllable α , by means of which the words coalesce, as above stated.

EXCEPTIONS.

93 Words of the class termed ద్రుతప్రకృతులు *drootuprukrootooloo*, ending in $\sim$, never admit of *Sundhi*. By rule 89, therefore, αn is always inserted after such words, when the following one begins with an initial vowel. The word ఇంక *more*, is excepted; for adding to it ఏమి *what?* we may say, either ఇంకేమి *what more?* by inserting αn , or ఇంకేది by *Sundhi*.

94 Vocative cases ending in $\sim$, and the nominative case singular of pure Teloofoo nouns denoting women, and terminating in $\sim$, do not admit of *Sundhi*, when followed by a word commencing with an initial vowel. Being of the class named కళ్లలు *kulloo*, such words assume య *y* as explained in rule 89; thus, నెలక *a woman* and ఇచ్చెది *he she, or it gave*, make నెలకయి



చెప్పిన *a woman gave*, never తెలలీ చెప్పడు-కృష్ణుడ *O Krishna!* and ఇక్కడ
 రమ్మ *come here*, make కృష్ణుడయ్య-రమ్మ *O Krishna! come here*;
 never కృష్ణుడయ్య-రమ్మ.

FINAL 9

A word terminating in 9 followed by another beginning with an initial 95
 vowel, does not, in general, admit of *Sundhi*; thus కత్తి *a knife*, and ఎక్కడ
where; cannot by *Sundhi* become కత్తెక్కడ, but make కత్తియెక్కడ *where*
is the knife? by inserting యి in the manner above explained, కత్తి being in-
 cluded in the class named కళలు *kululo*.

EXCEPTIONS.

In the first form of the perfect tense of verbs, the second person singular 96
 ending in తి or తివి, the first person plural terminating in తిమి, and the second
 person plural ending in తిరి, when followed by a word commencing with a
 vowel, invariably have *Sundhi*; thus నీవించితివి *thou servedst*, and అమరుల
the gods, make నీవించితివమరుల *thou servedst the gods*, by dropping final 9
 and initial అ, and substituting, in lieu of both, the connected form of అ viz.
 ఎ, which, joining with the preceding ఎ *v*, forms the syllable-వ, by means of
 which the two words coalesce.

In the same tense, the first person singular terminating in తి, and the third 97
 person plural ending in తి, may, or may not, have *Sundhi*, at pleasure; thus,
 మ్రోక్కితి *I have saluted*, and అచ్యుతుని *the Unperishable*, make మ్రోక్కి-
 తచ్యుతుని *I have saluted the Unperishable (Vishtnoo)* వచ్చిరి *they came*, and
 అమరుల *the Gods*, make వచ్చిరమరుల *the Gods came*; the *Sundhi*, however,
 being optional, these phrases may have another form. We may say మ్రోక్కితి
 నచ్యుతుని *I have saluted the Unperishable (Vishtnoo)* వచ్చిరియమరుల *the*
Gods came; here ఎ *n* is inserted in the first phrase, because మ్రోక్కితి is in-
 cluded in the ద్రుత ప్రకృతులు *drootuprutooloo*; and యి *y* in the second
 sentence, because వచ్చిరి is of the class named కళలు *kululo*.

The pronouns అది *that*, అవి *those*, ఇది *this*, ఇవి *these*, ఏది *which?* ఏవి 98
which? ఏమి *what?* the word మళ్ళి *again*, and the postposition కి *to*, have

optional *Sundhi*; thus, అది and ఏమి make అదేమి or అదియేమి *what is that?* అవి and ఏవి make అవేమి or అవియేమి *which are these?* in the same manner we may say, చేసిన దేమి or చేసినదియేమి *what has been done?* మరేమి or, మరేయేమి *what more?* రామునికిచ్చెను or రామునికినిచ్చెను *he, she or it gave to Rama*. In all these phrases, except the last, when *Sundhi* does not take place, యి *y* is inserted; because each of the first words are included in the class termed కళలు *kululoo*; but in the last sentence, ఎ *n* is inserted after కి, because it is of the class named ద్రుత ప్రకృతులు *drootuprukrootooloo*.

- 99 Words ending in యి, if followed by the word అయిన added to adjectives, or by ఎంత *how much?* have *Sundhi* at option, thus; పేటి and అయిన make పేటయిన or పేటియయిన *chief*. In the same way, we say ఖండెంత or ఖండియెంత *how much flour?*

FINAL. ఎ

- 100 It may be taken as a general rule that words ending in ఎ, followed by others beginning with an initial vowel, invariably have *Sundhi*; as రాముడు *Rama*, and ఇచ్చెను *he, she, or it gave*, become రాముడిచ్చెను *Rama gave*. Innumerable other instances might be given.

EXCEPTIONS.

- 101 The accusatives నన్ను *me*; నిన్ను *thee*; తన్ను *him, her, or it*; మమ్ము *us*; విమ్ము *you*; తమ్ము *them*, the postpositions కొరకు *for*, కు *to*, లందు *in*; the words ఎందు *in which*, ఇందు *in this*, అందు *in that*, and the particle చు added to the roots of verbs to form the present verbal participle, have also *Sundhi*, when followed by an initial vowel, but it is entirely optional; thus నన్ను *me*, and ఏలుము *rule thou*, make నన్నేలుము or నన్నునేలుము *rule thou me*, అనుచు *speaking*, ఇట్లనియె *thus he, she, or it said*, make అనుచిట్లనియె or అనుచునిట్లనియె *speaking, he, she, or it thus said* చెప్పుచు *saying*, and ఉన్నాడు *he is* make చెప్పుచున్నాడు or చెప్పుచునున్నాడు *he is saying*. In these phrases, when *Sundhi* does not take place, the first words being all ద్రుత ప్రకృతులు *drootuprukrootooloo*, ఎ *n* is inserted between them and the words which follow.

The first and third persons singular in the affirmative aorist, the indefinite participle in *డు*, or the root used for that participle; and nouns in the accusative singular ending in *వు* when deprived of their *drootuprukrootica* affixes, never admit of *Sundhi*; as *వత్తు I come, have come, or will come*, and *ఇప్పుడు now*, make *వత్తునిప్పుడు I come, have come, or will come now*. *వచ్చు he comes, has come, or will come*, and *ఇప్పుడు now*, make *వచ్చునిప్పుడు he comes, has come, or will come now*. *పోషించు that protects*, *ఈశ్వరుని the god*, and *తలచినాను I have meditated*, make *పోషించునిశ్వర నిడతలచినాను I have meditated on the protecting God*. *రాము the accusative of రాముడు Rama*, deprived of it's *drootuprukrootica* affixes, and *ఈమీ.ంచెను he she, or it saw*, make *రామునిమీంచెను he, she, or it saw Rama*.



All words ending in any of the short vowels, invariably have *Sundhi*, when followed by *ఎడు full*, *అంత as much as*, *ఏసి at the rate of*, and *ఆకు a leaf*; or by the words *అన్న an elder brother*, *అమ్మ a mother*, *అక్క an elder sister*, *అయ్య a father*; *అత్త a mother in law*, *అప్ప a father*, *అచ్చ a grand mother* &c. when added to proper names to express familiarity or kindness; thus, *చేర the hand, held so as to contain any thing*, and *ఎడు full*, make *చేరెడు a handful*; *పోక an areca nut*; and *అంత as much as*, make *పోకంత as large as an areca nut*; *ఎనిమిది eight*, and *ఏసి at the rate of*, make *ఎనిమిదేసి at the rate of eight*; *సుబ్బి Soobee*, the proper name of a woman, and *అమ్మ mother*, make *సుబ్బిమ్మ friend Soobee*! *రాటి a Palmyra* (in the inflected case) and *ఆకు a leaf*, make *రాటాకు a Palmyra-leaf*.

Nouns of Sanscrit derivation, even ending in the short connected vowels *ఁ*, *ః*, or *ః*, which in the nominative singular do not adopt the Teloo goo terminations *ఁడు*, *ము*, or *వు*, never admit of *Sundhi*; thus, *హంస, a swan*, and *ఏది which?* make *హంసమేది which is the swan?* *దర్భ durbha*, a kind of sacred grass, and *ఏది which?* make *దర్భయేది which is the durbha?* *హరి the God Vishtnoo*, and *వెడెను he, she, or it went*, make *హరియేడెను Vishtnoo went*. In all these instances, the first word is included in the class of *కళలు kululoo*,

and therefore, as *Sundhi* does not take place, యి is inserted between it and the following word, according to rule 89.

- 105 Words ending in any of the long vowels *never* have *Sundhi*, nor do the short vowels → అ, ఏ, or యి, admit of *Sundhi*, except when followed by the words specified in rule 103. When followed by any other words beginning with an initial vowel, words of such terminations, if they be ద్రుత ప్రకృతులు *drootu-prukrootooloo* insert ఎ *n*, and if కళలు *kululoo* యి.

As the first word in each of the following phrases belongs to the class termed కళలు, యి is inserted between it and the word which follows.

నవరా *a woman*, and ఏది *where?* make నవరాయేది *where is the woman?* యి being inserted between నవరా and ఏది changes the following initial vowel ఏ of ఏది to its connected form ఁ, and uniting with it, forms one syllable యే, by means of which the two words coalesce; పల్లకి *a Palanqueen*, and ఎత్తెను *he, she, or it mounted*, make పల్లకియెత్తెను *he, she, or it mounted the Palanqueen*; వస్త్రే *coloured*, and ఒకటే *a garment* make వస్త్రేయొకటే *a coloured garment*; రాత్రు *night*, and ఎంతల *lustre*, make రాత్రెంతల *moonshine*; శరీరే *the body*, and ఒకపు *beauty*, make శరీరయొకపు *personal beauty*; రో *money*, and ఈవి *donation*, make రోయివి *the donation of money*; క్లా *the moon*, and ఉదయించెను *he, she, or it arose*, make క్లాయుదయించెను *the moon arose*.

The first word in each of the following phrases being of the class named ద్రుత ప్రకృతులు *drootuprukrootooloo*, ఎ *n* is inserted between it and the word which follows.

తెన్నఁగా *slowly*, and ఏఁగెను *he, she, or it went*, make తెన్నఁగానేగెను *he, she, or it went slowly*; ఎ *n* being inserted between తెన్నఁగా and ఏఁగెను changes the following initial vowel ఏ of ఏఁగెను into its connected form ఁ, and uniting with it, forms one syllable నే, by means of which the two words coalesce; the accusative విధాతృ *the Creator*, and ఈమీంచెను *he, she, or it saw*, make విధాతృమీంచెను *he, she, or it saw the Creator*; జేజే *God*, in the accusative case, and ఈమీంచెను *he, she, or it saw*, make జేజేమీంచెను *he, she, or it saw God*; ముల్లో *the Goddess of learning*, (in the accusative case),

and అదిగను *he, she, or it asked*, make మున్నదిగను *he, she, or it asked the Goddess of learning*; న్న the *moon* (in the accusative case) and ఆలోకించి *having seen*, make న్నాలోకించి *having seen the moon*. It must here be particularly observed that the accusatives abovementioned are, in the first place, for the sake of example, deprived of their *drootuprukrootica* affixes.

When a word, both ending and beginning with a vowel, is repeated, there is **106**
Sundhi; thus, అన్న *an elder brother*, when repeated, becomes అన్నన్న *brother ! brother !* ఏమి *what*, in the same manner, becomes ఏమేమి *what ! what !*

The pronoun అది *she or it*, when added, in composition, to other words, **107**
 frequently loses the initial అ; thus, కాపు *a husbandman, a labourer*, and అది *she*, become, in composition, కాపుది *a female labourer*, by the elision of అ in అది; but in consequence of కాపు ending in య, *Sundhi* also may take place, according to rule 100, and the two words in question will then become కాపుది; in the same way, కోమటి *a man of the Comtee cast*, and అది *she*, make కోమటిది *a woman of the Comtee cast*, but as the elision of అ is optional, we may also say కోమటియది by inserting య according to rules 95 and 89.

Inflexions ending in య or ఏ, though included in the class of కళలు *kululoo*, **108**
 affix న *n* when followed by postpositions, or prefixed in composition to other nouns commencing with an initial vowel, thus, రాము *Rama*, and ఎదుట *opposite*, make రామునెదుట *opposite Rama*, పాము *a serpent*, and ఎములు *bones*, make పామునెములు *a serpent's bones*.

Having thus endeavoured to explain the changes which take place, when a **109**
 word terminating in a connected vowel is followed by one commencing with an initial vowel, I shall proceed to state those which occur, when a word ending with a connected vowel is followed by one commencing with a consonant.

If a word beginning with a consonant be preceded by another included in the **110**
 class termed కళలు *kululoo*, there is no elision or insertion of letters; and permutation takes place in the following instances only.

- 111 Nouns in the nominative case, even when used accusatively, and all parts of the verb ending in య, యు, and ది together with the words అప్పుడు *then*, ఇప్పుడు *now*, ఎప్పుడు *when* ? preceding a word beginning with any of the hard letters క చ ట త ప, change them respectively to ఖ ష డ ఢ థ; thus, కలిమి *wealth*, preceding పోదు *she or it will not go*, changes the ప p of పోదు into వ v, and we say కలిమి వోదు *riches will not disappear*; in the same manner, పోవుచున్నాడు *he is going*, and కల్లరి *a robber*, make పోవుచున్నాడు కల్లరి *the robber is going*; పోవుచున్నది *she, or it is departing*, and చెలిమి *friendship*, make పోవుచున్నది సెలిమి *friendship is departing*; అప్పుడు *then*, and చనియెను *he, she, or it went*, make అప్పుడు పనియెను *he, she, or it then went*; ఇప్పుడు *now*, and పోయెను *he, she, or it went*, make ఇప్పుడు పోయెను *he, she, or it now went*.
- 112 But Sanscrit derivatives, preceded by pure Telooḡoo words, are excepted from this rule, and are not subject to any change; because the nature of such words is considered so different, as to prevent their coalescing in orthography; thus, దొర *a master*, and కరుణించెను *he, she, or it was pleased*, make దొర కరుణించెను *the master was pleased*; never దొరగరుణించెను - వీడు *he, this man*, and వున్నాడు *a virtuous man*, make వీడు వున్నాడు *this is a virtuous man*. Nevertheless, if two words both of Sanscrit derivation come together, the general rule holds good; because, in that case, both the words are of the same kind, we therefore say రాముడు కరుణించెను never రాముడు కరుణించెను *Rama was pleased*.
- 113 When two pure Telooḡoo substantives are joined together by a copulative conjunction, not expressed, but understood, and the latter word begins with any of the hard letters క చ ట త ప, these letters are severally changed to ఖ ష డ ఢ థ; thus, కాలు *a leg*, and చేతులు *hands*, make కాలు చేతులు *legs and hands*; అన్న *an elder brother*, and తమ్ములు *younger brothers*, make అన్న తమ్ములు *elder and younger brothers*.

* Although క may be changed into ఖ - చ into ష - ట into డ - త into ఢ and ప into థ, the reverse of this rule does not hold good, these letters are not interchangeable; ఖ cannot by any means become క, nor ష, చ &c. The first series may be converted into the second, but the second can never be converted into the first.



If a word commencing with any of the five *hard letters* క చ ట త ప, be preceded by another included in the class termed ద్రుత ప్రకృతులు *drootuprukrootooloo*, both permutation and insertion of letters *invariably* take place; but if the latter word begin with any other consonant, there is insertion only, and it is *optional*. 114

ద్రుత ప్రకృతులు

When a word included in the ద్రుత ప్రకృతులు *drootuprukrootooloo* precedes another word commencing with any of the five *hard letters* క చ ట త ప, it *invariably* changes* these characters respectively, into the *soft letters* ఖ జ డ ఘ, and if it end in రి or ే it is requisite to insert ని between the two words, or ను if it terminate in any other letter; but if it already end in ని or ను, these terminations cannot again be affixed, for the repetition would be monotonous: at the same time, if the ద్రుత ప్రకృతులు *drootuprukrootooloo* end in a short vowel, either ం or ఁ may be substituted for the ని or ను, but only ఁ if it terminate in a long vowel; thus, దేవతల (the accusative plural of దేవత God) deprived, for the sake of example, of all it's *drootuprukrootooloo* affixes, and కొలిచితిని *I served*, make దేవతలనుగొలిచితిని or దేవతలంగొలిచితిని or దేవతలఁగొలిచితిని *I served the Gods*, by changing the initial s of కొలిచితిని into a, and inserting ను between the two words, or in consequence of the ల in దేవతల being short, substituting either ం or ఁ for ను. 115

Any of the ద్రుత ప్రకృతులు *drootuprukrootooloo* preceding a word commencing with a consonant different from the five *hard letters*, without causing permutation, may at *option* affix ని if it end in రి or ే, or ను if it end in any other vowel; but if it already terminates in ని or ను these affixes are not again to be added, because the repetition would be monotonous: either ను or ఁ may be affixed, in lieu of ని or ను, provided the consonants త ద ధ డ ఘ are not the initials of the following word; and if the following word begins with ఖ జ ఘ త ద ధ డ ఘ, in place of ని or ను, we may at *option* affix ం or ఁ, 116

* క is converted into ఖ - చ into జ - ట into డ - త into ఘ and ప into ఘ, but, as before observed of another rule, the reverse of these changes does not hold good.

provided the *drootuprukrootooloo* terminate in a short vowel, but if it end in a long vowel, we may insert *n* only; thus, deprived for the sake, of example of all *drootuprukrootica* affixes, the accusative అరి *an enemy*, and అరిచిరి *I won or conquered*, make అరిని *I conquered the enemy* by affixing *ni* in consequence of అరి ending in *i*; or అరి న్నెరిచిరి or అరిన్ అరిచిరి by affixing *n* or *r*; or అరిం అరిచిరి or అరిన్ అరిచిరి by affixing *o* or *c*; or as the whole of these affixes are optional, we may say simply అరి అరిచిరి *I conquered the enemy*; thus also deprived, for the sake of example, of all *drootuprukrootica* affixes, the accusative రాక్షసుల *Giants*, and ఖండించినారు *they killed*, make రాక్షసులను ఖండించినారు by affixing *nu*, or రాక్షసులన్ ఖండించినారు or రాక్షసులన్ ఖండించినారు by affixing *n* or *r*; or as the whole of these affixes are optional, we may say simply రాక్షసుల ఖండించినారు *they killed the Giants*; but we cannot here affix *o* or *c*, and say రాక్షసులం ఖండించినారు or రాక్షసులం ఖండించినారు, because ఖి follows, and the affixes *o* or *c* precede the letters క జ బ మ ర ద ధ డ ఢ ట only: deprived of all its *drootuprukrootica* affixes, the 3d person in the first form of the past tense of వచ్చు *to come* viz. వచ్చె *he, she, or it came*, and దాంభికుడు *a coxcomb*, make వచ్చెను దాంభికుడు by affixing *nu*, or వచ్చెన్ దాంభికుడు or వచ్చెన్ దాంభికుడు by affixing *o* or *c*; or, as the whole of these affixes are optional, we may say simply వచ్చె దాంభికుడు *a coxcomb came*, but we cannot affix *n* or *r*, and say వచ్చెన్ దాంభికుడు or వచ్చెన్ దాంభికుడు, because these affixes never precede the consonants ర ద ధ డ ఢ ట.

- 117 Certain masculine nouns in *o* form their accusative singular either by changing *o* into *ni* or by dropping *o* altogether; thus, Nom: రాముడు *Rama*; Accus: రాముని or రాము: in the latter case, it must be observed, as an exception to rules 115 and 116, that to such accusatives in *o* the *drootuprukrootica* affix *ni* is to be added, instead of the affix *nu*; thus, రాము, one of the accusatives of *Rama*, and కోరిచిరి *I served*, make రాముని కోరిచిరి never రామున్ కోరిచిరి *I served Rama*.

Nouns ending in *ॐ* *యము* change this termination optionally into *ము* 118
or *ము*; thus, *ముత్తయము* a pearl, *కదియము* a bracelet, *పిరియము*
pepper, &c. make *ముత్తము* or *ముత్తము* - *కదిము* or *కదిము* - *పిరిము* or
పిరిము, this rule is also applicable to nouns in *ॐ*.

OF THE CHANGE OF LETTERS IN THE MIDDLE OF WORDS.

The changes which take place in the middle of words are few and easy, and consist chiefly of contractions which occur naturally in a quick pronunciation.

Present verbal participles ending in *చు* preceded by *స*, optionally drop 119
the *ॐ* of *స*, or sometimes change the *స* into *ॐ*, thus, *అనుచు* saying, *కనుచు*
seeing, *వినుచు* hearing, make *అన్చు* - *కన్చు* - *విన్చు*, or *అం* - *కం* - *విం* -
చనుచు going, *ప్రనుచు* entering, and some other verbal participles do not
change *స* into *ॐ*, but they frequently drop the *ॐ* in *స*.

Verbal Roots of more than two syllables, of which *స* - *లు* - *డు* - *రు* or *లు* 120
are medials, frequently drop the *ॐ* of these syllables; thus, *పనుచు* to plait,
to twist, often becomes *పన్చు* and *ఏడుచు* to weep, to cry, *ఏడ్చు*; but if, in
such roots, one short syllable only precede *డు* *రు* or *లు*, no elision of the *ॐ*
takes place; thus, *చుడుచు* to wipe, cannot become *చుడ్చు*, nor *నడుచు* to walk,
నడ్చు.

The words *ఇపుడు* now, *అప్పుడు* then, *ఎప్పుడు* when? optionally drop the *ॐ* 121
of the middle syllable, and become respectively *ఇప్తు* - *అప్తు* - *ఎప్తు*.

Nouns of three syllables, of which the middle one is *స* *లు* or *డు*, frequently 122
drop the *ॐ* of these syllables; thus, *చిలుక* a parrot, *కాలువ* a water-course,
make *చిల్క* - *కాల్వ*; and this elision of *ॐ* takes place even in other words;
thus, *కారుపోతు* a buffalo *కోలుపులి* a species of tiger, sometimes become
కార్పతు - *కోల్పులి*.

ॐ in the middle or end of a word is often changed into *వ*; thus, *(ప్ర)ను* 123
an ear-ring, *పగడము* coral, become also *ప్రవ* - *పవడము*.



CSL

- 124 Many Telooḡoo words which have $\cup$ in the first syllable, frequently lose it in the vulgar dialect ; thus, ప్రాక or ప్రావ an *ear-ring*, is commonly both written and pronounced పాక or పావ.
- 125 The reader need not be surprized if, in the course of his studies, he should meet with some examples in opposition to the foregoing rules, supported by good authority. On no part of Grammar are the opinions of Telooḡo authors so much at variance, as with respect to the changes attempted to be explained in this chapter : the ingenuity and subtilty with which each combats the arguments of his opponent, have gained for every celebrated writer on Grammar some adherents ; and as authors rigidly observe the precepts of the particular Grammarian whom they select for their guide, a comparison of almost any two books will exhibit some discrepancies not to be reconciled. Every endeavour has been used to select those opinions which are most generally received at present, but the subject itself is so intricate, and the opinions of native Grammarians respecting it so contradictory, that a foreigner who attempts to illustrate it must necessarily feel diffident of success.



CHAPTER THIRD.

The words of the Teloogoo language, formed of the letters treated of in the foregoing pages, are classed by Sanscrit Grammarians under four distinct heads. 1st దేశ్యము *Déshyumoo*, or, as it is more emphatically termed, అష్టదేశ్యము *Utsu Déshyumoo*, the pure language of the land ; 2d. తత్సమము *Tutsumumoo*, Sanscrit words assuming Teloogoo terminations. 3d. తద్భవము *Tudbhuvumoo*, Teloogoo corruptions of Sanscrit words, formed by the substitution, the elision, or addition of letters ; and 4th. గ్రామ్యము *Grámyumoo*, Provincial terms, or words peculiar to the vulgar. To these we may also add the అన్యదేశ్యము, *Anyá Déshyumoo*, or words from other countries, sometimes given as a subdivision of the first Class, and comprizing, according to the definition of ancient writers, words adopted from the dialects current in the Canarese, Mahratta, Guzerat, and Dravida provinces only, but now also including several of Persian, Hindoostanee, and English origin. 126

In each of the three following Chapters, which treat of substantive-nouns and pronouns, of adjective-nouns and pronouns, and of the verb, the దేశ్యము will be distinguished from the తత్సమము words : but all observations regarding the తద్భవము and అన్యదేశ్యము words will be found in the Chapter respecting substantives ; because the words of the two last mentioned classes consist chiefly of substantives ; and the reader, reasoning from analogy, will find it easy to apply the rules given under that head, to adjectives, and verbs. 127

- 128 The ప్రాకృతము, or provincial terms, are contractions or corruptions of pure Teloo goo words, rather than a separate class of vocables; I have therefore deemed it better to offer, in the course of the work, such remarks respecting them as occasion has suggested, than to collect the rules regarding them under any separate head.

SUBSTANTIVES.

1ST OF THE POSTPOSITIONS.

Before entering on the subject of declension, a few preliminary observations are necessary, respecting that very useful class of words, by means of which the various cases of the substantive nouns and pronouns, in this language, are formed.

- 129 English substantives are declined by prefixing to them, in the singular and plural numbers, certain particles, termed *prepositions*. The cases of Teloo goo nouns and pronouns are formed in the same manner, except that the particles follow the noun, instead of preceding it; hence, I have termed them *postpositions*. In Teloo goo, we would not say *with swords, by men, of me*; but కత్తులతో - మనుష్యులచేత - నాయొక్క *swords with, men by, me of*.
- 130 When a preposition accompanies an English word which is liable to inflexion, the word cannot stand in the nominative case; it must assume it's inflected or oblique form: we cannot say *of I, to I, &c.* but *of me, to me, &c.* In the same manner, in Teloo goo, notwithstanding some nouns have nearly the same form in the inflexion, as in the nominative case, yet as all nouns and pronouns may be said to admit of inflexion, it may be laid down as a general rule, that when followed by postpositions, they cannot continue in the nominative case: by some of the postpositions, they are converted into their oblique form; by others, either into this simple inflected state, or into the dative; and by a few, derived from verbs, they are changed into the accusative case. The following is a list of the principal Teloo goo postpositions.

OF SUBSTANTIVES.

39

CONVERTING THE PRECEDING WORD INTO IT'S OBLIQUE FORM.

యొక్క - యొక	of ; the sign of the genitive case.
కి - కు	to, for ; the sign of the dative case.
లో	in ; the sign of the local ablative.
చే - చేత	by, by means of ; the sign of the instrumental ablative.
తో - తోడ - తోడుత	with, along with ; the sign of the social ablative.
న	in, by, with.
లోపల	within, inside.
వల్ల - వలన	by, by means of, from.
కోరకు - కై	to, for.
విషయము	for, on account of, about.
కోసము - కోసరము	on account of, for.
విషయము	respecting.
లోందు	in.
వలె	like.
కంటే	through.
నుండి - నుంచి	from, away from.

FOUND IN BOOKS ONLY.

అటు - అటుక	with, along with.
పొందె	with, together with, for.
సారుడి	by, from.
మై - మెయి	by, by means of.

CONVERTING THE PRECEDING WORD EITHER INTO IT'S OBLIQUE FORM OR INTO THE DATIVE CASE.

వైపు	out-side.
పైన	upon, above.
కింద	below, under.
సందున - కుభ్య - నడరు	between.
దగ్గర - ఒడ్డు	near.
ముందర	before.

పెనక.....behind, after.

వెంబడి.....behind.

ఎదురుగా - ఎదుట.....against, opposite.

CONVERTING THE PRECEDING WORD INTO THE ACCUSATIVE CASE.

కూర్చి - కూర్చి - కూర్చించి.....towards, on account of.

FOUND IN BOOKS ONLY.

వట్టుచి.....through.

లేసి.....from, by.

వట్టి.....through.

131 Under the following rules, the whole of these words may be added to any noun or pronoun, placed in the particular case which the postposition is stated above to require.

132 The postpositions కి - కు, the signs of the dative case, are not used promiscuously with any inflexion; కి is added only to inflexions terminating in య or ఱ; thus, inflexion హరి Vishtnoo, dative హరికి to Vishtnoo; inflexion శ్రీ The Goddess of prosperity, dative శ్రీకి to the Goddess of prosperity; and కు to inflexions ending in any other letter, inflexion కట్టె a stick, dative కట్టెకు to a stick, inflexion దొర a ruler, dative దొరకు to a ruler, inflexion మనుష్యుడు a woman, dative మనుష్యుడుకు to a woman: but it is requisite to insert the syllable న between కు and all inflexions ending in య or ఱ; as, inflexion రాము Rama, dative రామునకు to Rama, inflexion అందము beauty, dative అందమునకు to beauty.

133 The postposition న is added only to the inflexions of nouns denoting inanimate things ending in య; thus, we may say కాగితమున in the paper, because the inflexion కాగితము ends in య; but we cannot add న to కోక a female garment, for it ends in క, nor to గుర్రము a horse, because it is an animate object.

134 Inflexions always terminate in some vowel, and the postpositions అందు, అటు, అటుత, ఎదుట, and ఎదురుగా commence with vowels, but, by the rules already given, two vowels cannot come in contact; a singular inflexion

terminating in *o* or *o*, although included in the class termed *kululoo*, when followed by these postpositions, affixes *o n*; thus, రామునెదురు *opposite Rama* &c. (rule 108). When these postpositions, however, follow a singular inflexion ending in any other vowel, or plural inflexions which always end in *o*, such inflexions being of the class named *కళలు kululoo*, *o* is inserted between them and the postpositions in question, which, in consequence, become respectively యందు - యులు - యులుక - యెదురు and యెదురునా; thus, దొరల యందు *in rulers*; at the same time, as all plural inflexions end in *o*, and therefore have inherent the connected vowel *o*, which before an initial vowel, may, by the rules before given, have *Sundhi* at option, we may also say దొరలందు *in rulers* &c. &c.

మై or మెయి and చేసి are never subjoined to any words except verbal nouns, 135
 or nouns denoting inanimate things; and పట్టి is used only after abstract nouns.

మాచి - పట్టుచి - చేసి and పట్టి always change into కూచి - బట్టుచి - జేసి 136
 and బట్టి, when used as postpositions.

The nature and use of the foregoing words will be more fully explained in 137
 the Syntax, where it will be shewn that many of them, though used as postpositions, are in fact parts of nouns, or forms of verbs. I have no doubt that the whole are derived from the same sources: at the same time, without a further knowledge of the ancient dialect than we now possess, it would be difficult to trace the origin of some pure Telugoo derivatives, such as యొక్క the sign of the genitive, and ను or క the signs of the dative case. This difficulty has led some to treat these, and similar words, rather as affixes inseparable from substantives, than as a separate class of vocables. But, whatever may be the history or etymology of these words; whether they are derived from nouns or verbs now obsolete, or are themselves original terms, there is no doubt that, in use, they are distinct from all others in the language, and precisely equivalent to our English prepositions. This, I think, justifies my classing them as a separate part of speech, and giving them the appellation by which I have endeavoured to distinguish them.

2d. OF THE ARTICLE.

- 138 The articles *a* and *the* may be considered as inherent in the noun; మనిషి according to the context, may mean either *a* or *the* person.
- 139 The indefinite article *a* is sometimes expressed by the numeral ఒక, vulgarly written కళి, meaning *one*; as, కళిమనిషి *one* or *a* person.
- 140 There is not any separate word to represent the definite article *the*. In the concise and nervous idiom which characterizes the Teloofoo, this article, together with the relative pronoun *who*, *which*, *that*, is incorporated with the verb, in that curious part of it termed the relative participles, which possess the combined force of the definite article, the relative pronoun, and the verb; thus, in the sentence నన్నుజూచినమానిసి *the person who saw me*; five English words are expressed by three Teloofoo terms, నన్ను signifies *me*, మానిసి *person*, and జూచిన has the power of *the, who, saw*.

3d. OF THE DECLENSION OF SUBSTANTIVE NOUNS.

- 141 The substantive nouns have two numbers; the singular ఏకవచనము, and the plural బహువచనము; and three genders, the masculine పులింగము, including the gods and men only; the feminine స్త్రీలింగము, comprizing the goddesses and women; and the neuter నపుంసకలింగము, including inanimate things, and all animals, except the human species.
- 142 The cases are properly three only; the nominative, the inflexion, and the accusative; but, in the following general remarks applicable to all nouns, the usual arrangement of six cases is observed.

SINGULAR.

- 143 It has already been mentioned that there are few words in the Teloofoo language which terminate in a consonant, among the nouns there is not one. In the nominative case singular, they all terminate in some of the following vowels ా ఇ య ఊ ఁ or ఱా; thus, దొర *a ruler*, నవల *a woman*, కల్లరి *a robber*, లింకము *beauty*, కలూ *a shawl*, కట్టె *a stick*, కై *the hand* &c.
- 144 The Inflexion singular varies with the declension, as explained hereafter.



Handwritten signature or initials.

CSL

OF SUBSTANTIVES.

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The Genitive singular of all nouns is the same as the inflexion singular; but, 145
in books, and in conversation with Bramins, we occasionally find the postposition
యొక్క or యొక of, added to the inflexion, to form the genitive.

The Dative singular is formed by adding కి to inflexions in ఁ or ం - నకు 146
to inflexions in ఁ or ం, and కు to inflexions in all other terminations.

All nouns in the Accusative singular are the same as in the singular inflexion; 147
except that the inflexion is of the class termed కళలు *kululoo*, and the accusative
of that named ద్రుత ప్రకృతులు *drootuprukrootooloo*. That the reader may al-
ways bear in mind this distinction, the inflexion will hereafter be written in it's
simple state, but to mark the accusative, the affix ని will be added to all inflex-
ions in ఁ or ం, (except to inflexions formed by changing the termination
of the nominative into that syllable), and the affix ను to all those ending in any
other letter, (except to those mentioned in rule 117) and an &c will be further
added to all, to denote that although the affixes ని or ను are universal in the
common dialect, and in correct language may, with propriety, be used before
any consonants, yet others may be substituted in lieu of them, under the rules
for *drootuprukrootooloo* ద్రుత ప్రకృతులు, contained in the preceding chapter.

The Vocative singular is either the same as the nominative singular, or is 148
formed by merely lengthening the final vowel of that case; unless the nomina-
tive end in ఁ, when that vowel is changed into ం or ు.

The Ablative singular is formed by adding to the singular inflexion the 149
postpositions లో - చేత - లో &c. or న to the inflexion of nouns denoting
inanimate things ending in ఁ.

PLURAL

The Nominative plural is formed, in various modes, from the nominative 150
singular, according to the declension to which the substantive belongs. It
always ends in లు.

The Inflexion plural is formed by changing ల of the nominative plural into ల. 151

The Genitive plural of all nouns is the same as the inflexion plural; but in 152
books and in conversation with Bramins, we occasionally find the postpositions
యొక్క or యొక of, added to the inflexion to form, the genitive.

- 153 The Dative plural is formed by adding *కు* to the inflexion plural in *o*.
- 154 The Accusative plural is the same as the inflexion plural, both ending in *o*; but the inflexion is included in the *kululoo*, and the accusative in the *ద్రుత ప్రకృతులు drootuprukrootooloo*. To remind the reader of this material distinct, the inflexion will hereafter be written in it's simple state, without any of the additions peculiar to the *kululoo*; but *న*, with an &c. will be added to all plural accusatives, for the reasons mentioned in treating of the accusative singular: *న* is never affixed to plural accusatives, because they always end in *o*, never in *o* or *o*.
- 155 The Vocative plural is formed by changing the final *o* of the nominative plural into *o* or *o*.
- 156 The Ablative plural is formed by adding to the plural inflexion the postposition. *o* - *o* - *o* &c.
- 157 The Vocative particles, *o* - *o* - *o* and *o*, are often prefixed to the vocative case: the first is used in calling men of inferior rank only; the second in calling females inferior to oneself, among whom a wife is always included by the natives; and the third in calling men of equal rank with oneself; these three are prefixed to the vocative singular only: the last is prefixed to the vocative both in the singular and the plural number, and is used indifferently in calling superiors, inferiors, or equals.
- 158 It is of great importance that the reader should constantly bear in mind that, in nouns denoting inanimate things, the nominative is generally used for the accusative, and the accusative for the ablative, but that this is not the case with nouns denoting animate objects.
- 159 By the addition of the various postpositions to the different cases which they govern, the reader may form any number of other cases at pleasure.
- 160 The nouns belonging to the *దేశ్యము*, or language of the land, are more numerous than those of any other class; and, as the rules which regulate their declension extend also to nouns of the three other denominations, it seems proper to treat of them first.



OF SUBSTANTIVES.

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OF REGULAR పేర్లు NOUNS.

The regular nouns of this class are divided into three declensions. The first 161 includes all masculine nouns, the nominative singular of which terminates in *చు*; the second, all feminines or neuters of more than two syllables, having the nominative singular in *ము* - *ము* - or *ము*; the third, nouns of all genders not included in either of the two foregoing declensions. The general rules, already given, explain the mode in which the different cases are formed from the nominative singular, the inflexion singular, or the nominative plural. It will be sufficient, therefore, to show how these three cases are formed in each declension.

FIRST DECLENSION IN *చు*.

Many nouns denoting masculine agents have the nominative singular in *చు*; 162 but, as the letter *c* is unknown to any, except the learned, the *c* preceding *చు* is usually omitted in writing, and the nominative of this declension is consequently made to terminate simply in *చు*. The obscure nasal sound of *c* before *చు* will notwithstanding be found in the pronunciation of even the most illiterate persons.

The singular inflexion of nouns belonging to this declension is formed by 163 changing the final *చు* of the nominative into *ని*; thus, nom. *మగచు* *a husband*, inflexion *మగని*, nom. *తమ్ముచు* *a younger brother*, inflex. *తమ్ముని*. But, with the exception of *తమ్ముచు* *a younger brother*, and *బిల్లుచు* *a son in law*, all nouns of this declension, which have the vowel *u* preceding *చు* of the nominative singular, may also form the singular inflexion by merely dropping the termination *చు*; the inflexion of *మగచు* *a husband*, is *మగని* only, never, *మగ*; because *u* does not precede the *చు* of the nominative case; but, with the two exceptions abovementioned, all words which have *u* before *చు* of the nominative have two forms in the inflexion; thus, nom. *బిల్లుచు* *a strong man*, inflex. *బిల్లుని* or *బిల్లు*.

The nominative plural is formed by changing *చు* of the nominative singular 164 into *లు*; thus, nom. sing. *మగచు* *a husband*, nom. plu. *మగలు* *husbands*, nom. sing. *తమ్ముచు* *a younger brother*, nom. plu. *తమ్ములు* *younger brothers*.

The other cases of this declension are formed according to the general rules given above; and, for the sake of illustration, a word of this declension is subjoined, declined according to the usual arrangement of six cases.

SINGULAR.

- N. తన్నుఁడు a younger brother.
 G. తన్నుని or తన్నుని మొక్క of a younger brother.
 D. తన్నునికి to a younger brother.
 Acc. తన్నుని &c. a younger brother.
 V. తన్నుఁడా o younger brother
 Ab. తన్నుని - లో - చేత - తో in, by or with a younger brother.

PLURAL.

- N. తన్నులు younger brothers.
 G. తన్నుల or తన్నుల మొక్క of younger brothers.
 D. తన్నులకు to younger brothers.
 Acc. తన్నులను &c. younger brothers.
 V. తన్నులారా o younger brothers.
 Ab. తన్నుల - లో - చేత - తో in, by, or with younger brothers.

165 By rule 163, all words, except తన్నుఁడు and అల్లుఁడు, which, in the nominative singular, have the vowel *o* preceding the final termination ఁడు, may in the inflexion singular have two forms; such words, therefore, have likewise two forms in the genitive, dative, accusative, and ablative singular, which are formed from the inflexion; thus, nom. sing. బల్లిదుఁడు a strong man, inflex. sing. బల్లిదుని or బల్లిదు. gen. sing. బల్లిదుని మొక్క or బల్లిదు మొక్క dat. sing. బల్లిదునికి or బల్లిదునకు, by the addition of కి to బల్లిదుని, or నకు to బల్లిదు, see rules 132 & 146. acc. sing. బల్లిదుని &c. or బల్లిదు &c. see rule 117. abl. sing. బల్లిదుని - లో - చేత - తో or బల్లిదు - లో - చేత - తో; and even తన్నుఁడు and అల్లుఁడు, which, in the other cases, are exceptions to this rule; in the dative



singular, take two forms: viz. తమ్మునికి or తమ్మునకు - అల్లునికి or అల్లునకు. The plural however has no change of this kind.

In the *inferior* dialect, డి is substituted for ని in all the singular cases of this declension, except the accusative, which is made to terminate in డి instead of ని; thus, nom. sing. తమ్ముడు, inflexion sing. తమ్ముది, dat. sing. తమ్ముడికి accus. sing. తమ్ముణ్ణి &c. but these forms are never to be found in correct writings.

EXCEPTIONS:

Some words, of this declension, form the nominative and inflexion plural, by changing the final డు of the nominative singular into ందు and ంత్ర, or into ంద్దు and ంత్త, instead of forming them regularly, by changing డు into లు and ల respectively; thus, గంజడు *a robust man*, makes in the nominative plural గంజందు - ఒక్కడు *one man*, makes in the nom. plu. ఒక్కందు - అల్లుడు *a son in law*, makes in the nom. plu. అల్లుండ్లు, and this rule applies to many other words of the same kind.

SECOND DECLENSION INCLUDING FEMININE OR NEUTER NOUNS, OF MORE THAN TWO SYLLABLES, IN ఁము - ంము or ఁము.

There is a numerous class of neuter words of more than two syllables ending, in the nominative singular, in ఁము, and several in ంము and ఁము; but పెండ్లాము *a wife*, is almost the only feminine noun of this declension.

The inflexion singular is the same as the nominative singular; thus, nom. sing. గుల్లము *a horse*, inflex. sing. గుల్లము.

The nominative plural is formed either by adding లు to the nominative singular; or by changing the termination ఁము of the nominative singular into లు, and lengthening the preceding vowel, if not already long; thus, nom. sing. గుల్లము *a horse*, nom. plu. గుల్లములు or గుల్లలు *horses*.

The other cases are formed according to the general rules already given. Subjoined is an example of this declension, according to the usual arrangement of six cases.

SINGULAR.

- N. కుట్టము a horse.
 G. కుట్టము or కుట్టముయొక్క of a horse.
 D. కుట్టమునకు to a horse.
 Acc. కుట్టమును &c. a horse.
 V. కుట్టమా o horse.
 Ab. కుట్టము - లో - చేత - తో in, by, or with a horse.

PLURAL.

- N. కుట్టములు or కుట్టాలు horses.
 G. కుట్టముల or కుట్టములయొక్క } of horses.
 or
 కుట్టాల or కుట్టాలయొక్క }
 D. కుట్టములకు or కుట్టాలకు to horses.
 Acc. కుట్టములను &c. } horses.
 or
 కుట్టాలను &c. }
 V. కుట్టములారా or కుట్టాలారా o horses.
 Ab. కుట్టముల - లో - చేత - తో }
 కుట్టాల - లో - చేత - తో } in, by, or with horses.

172 All nouns in this declension, besides the dative singular as given above, may also form that case by changing ము of the nominative into ని, lengthening the preceding vowel, if not already long, and affixing the postposition కి instead of కు ; thus, nom. sing. కుట్టము a horse, dative sing. కుట్టమునకు or కుట్టానికి nom. sing. లంచము a bribe, dative sing. లంచమునకు or లంచానికి.

173 The postposition న added to the singular inflexion of nouns ending in ఉ denoting inanimate things, is either affixed in the regular manner to inflexions of this declension, or the ము of the inflexion is changed into న, and the preceding vowel, if not already long, is lengthened; thus కాగితమున or కాగిదాన in paper.

The nominative singular of nouns in this declension is often, in books, found 174
changed, from ము, to మ్ము or ము; thus, nom. sing. *కుట్టము* a horse, is
often found written *కుట్టమ్ము* or *కుట్టము*. This rule, however, does not apply
to nouns which have the long vowel *—* preceding the final ము; *పెండ్లాము*
a wife, can never become *పెండ్లామ్ము* or *పెండ్లాము*.

In the inferior dialect, all the singular cases in this declension, (except the 175
accusative), ending in ము, constantly change that termination into ం; thus, in
conversation we frequently hear *కుట్టం* *garrum* used for *కుట్టము* *garrum*;
but this practice is contrary to the genius of the language, which requires all
words to terminate with a vowel.

The accusative, in the inferior dialect, is formed by changing ము of the no- 176
minative singular into న్ని, and lengthening the preceding vowel, if not already
long; thus, nom. sing. *కుట్టము* a horse, acc. sing. *కుట్టన్ని* nom. sing. లం
చము a bribe, acc. sing. లంచాన్ని.

The following, with all other neuter or feminine nouns, of more than two 177
syllables, ending in *—ము*, *—ము*, or *—ము*, are declined like *కుట్టము*.

గడ్డము.....	the chin, a beard.	అంపము.....	a saw.
అమ్మకము.....	sale.	జగదము.....	a fight, a battle.
పెండ్లాము.....	a wife.	తగరము.....	tin.
పాగ్యము.....	a dispute	కాపురము.....	residence.
కున్నము.....	lime, chalk.	కొండము.....	an elephant's trunk.
కాళము.....	a key.	నెడము.....	an accusation.
దీగము.....	the lock of a door.	నేరము.....	a crime.
సిసము.....	lead.	పందెము.....	a wager.
గండుము.....	an iron style.	కీడెము.....	a shield.
బియ్యము.....	rice.	కల్లెము.....	a bridle.
చక్కచందము.....	beauty.	పెత్తెము.....	a flag.
తెల్లము.....	jaagory.	బిల్లెము.....	a spear.

THIRD DECLENSION.

- 178 This declension includes all other regular nouns, of every gender, not comprized in the two foregoing declensions; it comprizes, therefore, all regular *neuters* in డు, all regular nouns in ము of two syllables only, or of more than two syllables when the ము is not preceded by ఁ or ా; in short, it comprizes every regular noun whether masculine, feminine, or neuter, provided it be not a masculine in ఁడు, or a feminine or neuter, of more than two syllables, in ము, ఁము or ాము.
- 179 The inflexion singular is always the same as the nominative singular; thus, nom. sing. బిడ్డ *a child*, inflex. sing. బిడ్డ. nom. sing. కత్తి *a knife or sword*, inflex. sing. కత్తి.
- 180 The nominative plural of nouns of this declension is formed by adding లు to the nominative singular, except to those ending in short ఁ which change the final ఁ into యలు; as, nom. sing. బిడ్డ *a child*, nom. plu. బిడ్డలు *children*; but as the noun కత్తి *a knife or sword*, ends in ఁ, it makes కత్తులు *swords*, in the nominative plural, never కత్తిలు.
- 181 The following is an example of this declension, declined according to the usual arrangement of six cases.

SINGULAR.	PLURAL.
N. బిడ్డ..... <i>a child</i> .	N. బిడ్డలు..... <i>children</i> .
G. బిడ్డ or బిడ్డమొక్క..... <i>of a child</i> .	G. బిడ్డల or బిడ్డల మొక్క..... <i>of children</i> .
D. బిడ్డకు..... <i>to a child</i> .	D. బిడ్డలకు..... <i>to children</i> .
Acc. బిడ్డను &c..... <i>a child</i> .	Acc. బిడ్డలను &c..... <i>children</i> .
V. బిడ్డ..... <i>a child</i> .	V. బిడ్డల..... <i>children</i> .
Ab. బిడ్డ-లో-వేర-లో <i>in &c. do</i> .	Ab. బిడ్డల-లో-వేర-లో <i>in &c. do</i> .

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A few of the numerous words included in this declension are annexed.

అబ్బ a father.
తల the head.
కుండు a pond, or tank.
తెల a price.
గొల a bunch.
కొండ a mountain.
ఎలుక a rat.
కైన a span.
ఎముక a bone.
చీమ an ant.
కూర curry.
జవడ the cheek.
బూద a calf.
కప్ప a frog.
పొగ smoke.
మెడ the neck.
మొగ్గ a bud.
నవరా a woman.
కొరదా a whip.
కల్లరి a robber.
చూడరి a beautiful person.
తలారి a village-watcher.
పోచూరి a lazy fellow.
దొడ్ a nurse.
చెవి the ear.
పని business.
పంది a hog.
కొరి a monkey.
బావి a well.

కెడ్డి a wrestler.
పల్లకి a palanquin.
పట్టి a roll of beetle &c.
సాము a snake.
కెరువు an artificial lake.
మడుగు a natural lake.
గొంతు the neck.
ముక్కు the nose.
అడుగు a foot in length, a
[foot step].
విందు an entertainment.
రోమ్ము the breast.
మందు medicine.
తావు a place.
ఎడ్డు a bull, an ox.
పురుగు an insect.
పొద్దు lime.
నిప్పు fire.
గుడ్డు a blow.
తలుపు a door.
పాస్పు bedding.
చోవు a grove.
ఆకు a leaf.
బిడుగు a thunder-bolt.
జాబు a letter.
తున్ను a sneeze.
గన్నె a cup.
గరి a spoon.
బూడిద ashes.

నాదిదె.....an ass.	బిందె..... a large metal pot.
కిటికె..... a window.	శుభె..... a spear, or pike.
శీన..... a creeping plant.	పెట్టె..... a box, a chest, a table.
పల్లె..... a small village.	మె..... the body.

IRREGULAR PLURALS OF THE THIRD DECLENSION.

- 183 Many nouns ending in టి, టు, ట్రీ, ట్టు, డ్రి, or డ్రు, which are regular both in the singular and plural, frequently drop the *v* of the penultimate syllable in the plural number; thus, కోమటి *a person of the Comtee cast*, makes the nom. plu. కెమటులు or కోమట్లు; and if a double consonant precede the *v* thus dropped, it is reduced to a single consonant in the nominative plural; thus, చెట్టు *a tree*, చెట్టులు or చెట్ట trees, బడ్డి *a bottle*, nom. plu. బడ్డలు or బడ్డ bottles, గుడ్డు *an egg*, nom. plu. గుడ్డలు or గుడ్డు eggs &c.
- 184 Some nouns in ది or డు, regular in both numbers, form also an irregular plural, by changing the ది or డు of the nominative singular into ళ్లు; thus, nom. sing. పొడి *powder*, regular nom. plu. పొడులు, irregular nom plu. పొళ్లు.
- 185 All nouns in this declension ending in ది or డు, which have the letter *c* or *o* immediately preceding these terminations, besides the regular plural, may have two irregular forms, viz. by changing the ది or డు of the nominative singular into either డ్లు or ళ్లు; thus, nom. sing. బండి *carriage*, nom. plu. బండులు, irregular nom. plu. బండ్లు or బంళ్లు.
- 186 Many nouns having the termination of the nominative singular in రి or లు, in addition to the regular plural, form an irregular one in the manner mentioned in rule 184; thus, మొసలి *an alligator*, makes in the nom. plu. either మొసలులు or మొసళ్లు but nouns of two short syllables ending in రి or లు have the regular plural only, వులి *a tiger*, makes వులులు *tigers*, never వుళ్లు.
- 187 The noun పెందిరి *marriage*, makes in the nom. plu. పెందిండ్లు, or పెందింట్లు or పెందిండులు *marriages*.
- 188 Some nouns, having the nominative singular in ను, change that syllable in the nom. plu. into ండులు; thus, కోలను *a tank*, nom. plu. కోలండులు; others



change the ను into చులు; thus, గోన the name of a tree, nom. plu. గోచులు; others change the ను intoలు in the nom. plu. as, మిను a fish, nom. plu. మినులు fishes, and others have the regular plural by adding లు to the nom. sing. thus, శరీర the body, nom. plu. శరీరములు bodies, కొన the waist, nom. plu. కొనములు waists.

The noun రేయి night makes the nom. plu. రేలు, and the noun అవు a cow, 189 makes in the nom. plu. either అవులు or అలు.

IRREGULAR దేశ్యము NOUNS.

As it is hardly possible to form any general rules for the declension of the 190 irregular దేశ్యము nouns: a list of most of them is subjoined, shewing the nominative singular, the inflexion singular, and the nominative plural of each. Except in the formation of these cases, the whole follow the general rules for declension laid down in rule 143 &c.

Most of the following nouns change the last syllable of the nominative singular intoటి or టి to form the inflexion singular, and intoండ్లు or ట్లు to form the 191 nominative plural, some of them also form the nominative plural, in the regular manner by adding లు to the nominative singular.

Nom. sing.		Inflex. sing.		Nom. plu.
ఎసరు	{ Water boiled, for the purpose } { of dressing rice &c. }	ఎసటి		ఎసరులు or ఎసట్లు
కుదురు	{ Any thing placed under a } { round vessel, to prevent it's } { falling, such as a straw } { rope &c. }	కుదుటి		కుదురులు or కుదుట్లు
నదురు	The forehead	నదుటి		నదురులు or నదుట్లు
నోరు	The mouth.	నోటి		నోరులు or నోట్లు
పడమరు	The west.....	పడమటి		పడమరులు
నీలు	A river.....	నీటి		నీలులు or నీట్లు
కైలు	{ A plain, an open field, an } { empty space of ground, an } { esplanade, the outside.... }	కైటి		కైలులు or కైట్లు
అంగిరి	The palate or throat.....	అంగిరిటి		అంగిరిలులు or అంగిరిట్లు

Nom. Sing.		Inflex. Sing.	Nom. Plu.
అంబలి	<i>A kind of pap made of raggy.</i>	అంబటి	అంబలులు or అంబల్లు
కొంగలి	<i>The breast, literally the place of embrace.....</i>	కొంగటి	కొంగలులు or కొంగల్లు
కుప్పలి	<i>The fist</i>	కుప్పటి	కుప్పలులు or కుప్పల్లు
చెక్కిలి	<i>The cheek</i>	చెక్కిటి	చెక్కిలులు or చెక్కిల్లు
పురుడు	<i>The imaginary pollution proceeding from the birth of a child</i>	పురిటి	పురుడులు or పురుల్లు
దోయిలి	<i>The palms of both hands joined together, to hold any thing.</i>	దోయిటి	దోయిలులు or దోయిల్లు
దోగిలి	<i>do</i>	దోగిటి	దోగిలులు or దోగిల్లు
నాగలి	<i>A plough</i>	నాగటి	నాగలులు or నాగల్లు or నాగండ్లు
బిడికిలి	<i>The fist</i>	బిడికిటి	బిడికిలులు or బిడికిల్లు
పక్కిలి	<i>The interior of the cheek</i>	పక్కిటి	పక్కిలులు or పక్కిల్లు
పుడిసిలి	<i>The palm of one hand, held in such a manner as to contain any thing placed in it.</i>	పుడిసిటి	పుడిసిలులు or పుడిసిల్లు
పొక్కిలి	<i>A number of loose bricks or stones, formed into a fire-place</i>	పొక్కిటి	పొక్కిలులు or పొక్కిండ్లు
పొక్కిలి	<i>The navel</i>	పొక్కిటి	పొక్కిల్లు
ముంగలి	<i>The Court yard, the enclosed empty space of ground within a native house</i>	ముంగటి	ముంగిలులు or ముంగిల్లు
రోకలి	<i>A large pestle</i>	రోకటి	రోకలులు or రోకండ్లు or రోకల్లు
లోగలి	<i>The interior</i>	లోగటి	లోగలులు or లోగండ్లు
వాకిలి	<i>An opening, a door-frame.</i>	వాకిటి	వాకిలులు or వాకిండ్లు
సందిలి	<i>The arm between the shoulder and the elbow</i>	సందిటి	సందిలులు or సందిల్లు
గాది	<i>A reservoir, a cistern, a manager</i>	గాటి	గాడులు or గాల్లు
కాదు	<i>A sepulchre, a place for burying or burning the dead.</i>	కాటి	కాల్లు
కూడు	<i>Food</i>	కూటి	కూడులు or కూల్లు

OF SUBSTANTIVES.

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Nom. Sing.		Inflex. Sing.	Nom. Plu.
కూరడు	(The water in which rice has been washed, grown sour and boiled, vinegar.....)	కూరటి, కూరడులు or కూరట్లు	
కోడు	The leg of a bed-stead	కోటి	కోడులు or కోట్లు
తాడు	A rope.....	తాటి	తాడులు or తాట్లు
చవుడు	{The earth on salt or barren ground, fuller's earth.....}	చవుటి	చవుట్లు
తాడు	The Palm tree.....	తాటి	తాడులు or తాట్లు
గూడు *	A nest	గూటి	గూడులు or గూట్లు
నాడు	{A Country, or district; a general assembly: it also means a day, or time.....}	నాటి	నాట్లు
పాడు	{Rising ground unfit for the cultivation of grain, in which tobacco and other plants of the same kind are grown.....}	పాటి	పాడులు or పాట్లు
పెరడు	The back yard.....	పెరటి	పెరడులు or పెరట్లు
బీడు	Pasture land.....	బీటి	బీడులు or బీట్లు
పేడు †	A town.....	పేటి	పేడులు or పేట్లు

Most of the following nouns have the singular inflexion the same as the nominative singular, or form it by changing the last syllable of the nominative singular into టి; some however form the inflexion singular very irregularly. The nominative plural is formed either in the regular manner, by adding లు to the nominative singular, or by changing the last syllable of the nominative singular into ట్లు or డ్లు.

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Nom. Sing.		Inflex. Sing.	Nom. Plu.
కదురు	A spindle	కదురు or కదుటి	కదురులు or కదుట్లు
గోరు	The nail or claw	గోరు or గోటి	గోరులు or గోట్లు
నీరు	Water	నీరు or నీటి	నీరు
నెత్తురు	Blood	నెత్తురు or నెత్తుటి	నెత్తురులు
పన్నీరు	Rose water	పన్నీరు or పన్నీటి	

* గూడు an egg, does not admit of any change of this kind, it is included in the 3d declension.

† The pronoun పేడు, he, this man, does not admit of any such change.

Nom. Sing.		Inflex. Sing.	Nom. Plu.
మున్నీరు	{(మున్ first and నీగు water,) } {the first water,) The sea....}	మున్నీరు or మున్నీటి	మున్నీరులు
ఎదురు	{The front, that which is oppo- } {site.....}	ఎదురు or ఎదుటి	
కుండేలు	A hare.....	కుండేలు or కుండేటి-కుండేలులు or కుండేళ్లు	
నెసలు	The forehead.....	నెసలు or నెసటి-నెసలులు or నెసళ్లు	
మొదలు	The beginning.....	మొదలు or మొదటి-మొదలులు or మొదళ్లు	
తాబేలు	A tortoise.....	తాబేలు or తాబేటి-తాబేలులు or తాబేళ్లు	
కోలు	A mortar.....	కోలు or కోటి - కోలులు or కోళ్లు	
అకలి	Hunger, appetite.....	అకలి or అకటి-అకళ్లు or అకండ్లు	
ఎంగలి	Spittle.....	ఎంగలి or ఎంగటి-ఎంగళ్లు or ఎంగండ్లు	
కొడవలి	A sickle.....	కొడవలి or కొడవటి-కొడవళ్లు or కొడవండ్లు	
పండిలి	A pandal, or shed.....	పండిలి or పండిటి-పండిలులు or పండిళ్లు	
పొంగలి	{Boiled rice mixed with milk, and seasoned with sugar and other articles, that give a high relish : this word is derived from the verb పొంకు to effe- resce.....}	పొంగలి or పొంగటి - పొంగలులు or పొంగళ్లు	
గుడ్డలి	{An instrument for digging, somewhat like a short hoe....}	గుడ్డలి or గుడ్డటి-గుడ్డలులు or గుడ్డండ్లు	
గొడ్డలి	An ale.....	గొడ్డలి or గొడ్డటి-గొడ్డలులు or గొడ్డండ్లు	
బాణలి	{An iron plate upon which ca- } {kes are toasted.....}	బాణలి or బాణటి బాణలు	బాణండ్లు
బోటు	A place.....	బోటు or బోటి-బోటులు or బోట్లు	
కావలి	{A piece of wood, placed upon } {the shoulder for carrying a } {burden, like that used by milk- } {maids in England.....}	కావలి or కావటి-కావడులు or కావళ్లు	
జోడు	A pair, a pair of shoes.....	జోడు or జోటి జోడులు or జోళ్లు	
తప్పడు	{Bran, the substance on rice } {below the husk, the husk is } {called ఉడుక.....}	తప్పడు or తప్పటి	
పండు	Fruit.....	పండు or పంటి పండులు or పండ్లు or పండ్లు	
పుండు	A boil or sore.....	పుండు or పుంటి పుండులు పుండ్లు or పుండ్లు	

Nom. Sing.		Inflex. Sing.	Nom. Plu.
ఒడ్డు	The body.....	ఒడ్డి or ఒంటి	ఒడ్డులు
ఊరు	A village.....	ఊరు or ఊరి	ఊరులు or ఊళ్లు
నూలు	Thread.....	నూలు or నూలి	
కూను	A humped back....	కూను or కూని	కూనులు
చేను	A field producing grain.....	చేను or చేని	చేలు
మాను	A tree, wood.....	మాను or మాని	మానులు or మానులు
మేను	The body.....	మేను or మేని	మేనులు
పేరు	A name, an appellation.....	పేరు or పేరి	పేరులు or పేళ్లు
పాలు*	A share.....	పాలి or పాలి	పాలులు or పాళ్లు
కూతురు	A daughter.....	కూతు or కూతురి	కూతులు or కూతుళ్లు

The following nouns change the last syllable of the nominative singular into 193
 ంటి to form the inflexion singular, and into ండులు, ంళ్లు or ండ్లు to form the
 nominative plural : some of them also form the nominative plural in the regular
 manner, by adding లు to the nominative singular.

Nom. Sing.		Inflex. Sing.	Nom. Plu.
ఇల్లు	A house.....	ఇంటి	ఇల్లులు or ఇండులు or ఇంట్లు or ఇండ్లు
పల్లు	A tooth.....	పంటి	పల్లులు or పండులు or పంట్లు or పండ్లు
ముల్లు	A thorn.....	ముంటి	ముల్లులు or ముండులు or ముంట్లు or ముండ్లు
విల్లు	A bow.....	వింటి	విల్లులు or విండులు or వింట్లు or విండ్లు
కన్ను	The eye.....	కంటి	కన్నులు or కంట్లు or కండ్లు
చన్ను	A female's breast....	చంటి	చన్నులు or చంట్లు or చండ్లు
మన్ను	Sand.....	మంటి	మన్నులు
మిన్ను	The sky, the atmosphere	మింటి	మిన్నులు

The nouns noted below change the last syllable of the nominative singular into 194
 ి in the inflexion singular, and into ిలు in the nominative plural ; and those
 which end in య్, with a short vowel preceding it, lengthen that vowel both in

* పాలు Milk does not admit of any such change: it is a plural noun of the 3d declension.

the inflexion singular and nominative plural, రాయి a stone makes in the nominative plural రాలు or రాళ్లు.

Nom. Sing.	Inflex. Sing.	Nom. Plu.
దాయి	{Any thing on which artificers place their work, an anvil, &c.....} దాతి	దాతులు
రాయి	A stone.....రాతి	రాలు or రాళ్లు
వాాయి	The mouth.....వాతి	వాతులు
గొయ్యి	A hole in the ground, a pit.....గోతి	గోతులు
చెయ్యి	The hand.....చేతి	చేతులు
మయ్యి	A small well.....నూతి	నూతులు
సెయ్యి	Ghee.....సేతి	సేతులు
రోయ్యి	The ashes of wood.....రోతి	

- 195 The following nouns in ట్టు change that syllable into ట్రి to form the inflexion singular; they form the nominative plural either in the regular manner, by adding లు to the nominative singular, or by changing the last syllable of the nominative singular into ట్టు.

Nom. Sing.	Inflex. Sing.	Nom. Plu.
అట్టు	The neck అట్రి	అట్టులు or అట్టలు
కట్టు	The plough share.....కట్రి	కట్టులు or కట్టలు
కొట్టు	{An iron or wooden spike on which criminals were impaled} కొట్రి	కొట్టులు or కొట్టలు
గొట్టు	A sowing machine.....గొట్రి	గొట్టులు or గొట్టలు
మిట్టు	Elevated ground.....మిట్రి	

- 196 The nouns noted below form the inflexion singular in లి or టి, and the nominative plural either in లులు or ట్లు: some of them want the nominative.

Nom. Sing.	Inflex. Sing.	Nom. Plu.
	The left side.....దాపలి or దాపటి	
	The inside.....లోపలి or లోపటి	
	That side.....అవలి	

Nom. Sing.		Inflex. Sing.	Nom. Plu.
	<i>The further side</i>	అవతలి	
	<i>The right side</i>	వలపలి or వలపటి	
	<i>This side</i>	ఈవలి	
	<i>The nearer side</i>	ఇవతలి	
కాలు	<i>The leg</i>	కాలి	కాలులు or కాళ్లు
కేలు	<i>The hand</i>	కేలి	
ప్రాలు	<i>A town</i>	ప్రాలి	ప్రాలు or ప్రాళ్లు
త్రాలు	<i>The finger</i>	త్రాలి	త్రాలులు or త్రేళ్లు

The singular inflexions, and the nominative, plural, of the following nouns 197 denoting time, are formed very irregularly.

Nom. Sing.		Inflex. Sing.	Nom. Plu.
ఎన్నడు	(Every day, ever. (ఎ which?) {క్రి స్పృడు corrupted from} ఎన్నటి (నాడు a day).....)	ఎన్నటి	
ఏడు	<i>A year</i>	ఏటి	ఏడ్లు or ఏడులు
నిగుడు	<i>Last year</i>	నిగుటి	
నేడు	<i>To day</i>	నేటి	
అప్పుడు	<i>That time, then</i>	అప్పుటి	
ఇప్పుడు	<i>This time, now</i>	ఇప్పుటి	
ఎప్పుడు	<i>Which time, when</i>	ఎప్పుటి	
పొద్దు†	<i>Time</i>	పొద్దుటి	
పగలు	<i>Day-time, noon</i>	పగటి	పగళ్లు
నిన్న	<i>Yesterday</i>	నిన్నటి	
మొన్న	<i>The day before yesterday</i>	మొన్నటి	
మాపు	<i>Night, evening</i>	మాపటి	మాపులు
రేపు	{To morrow, early in the} {morning	రేపటి	రేపులు
సేపు	<i>Time, in composition only; as, జాము సేపటికి in 3 hours time.</i>		
కొల్లి	<i>Former-times</i>	కొల్లిటి	

† when the noun పొద్దు affixes the postposition న, thus పొద్దున, it means in the morning.

198 కల్లు when it denotes the liquor extracted from the Coccanut, Palmyra, or Date tree, is a regular noun of the 3d. declension ; but when it denotes a stone, it becomes in the sing. index. కంటి, and in the nom. plu. కండ్లు.

199 ఎడు *measure* is used only in composition with other nouns, and in the inflexion becomes ఎటి; thus, ఎడు compounded with పాద a fathom, makes the nominative singular పాదెడు the measure of a fathom, a fathom's length, and the inflexion singular పాదెటి.

200 Most of the irregular దేశ్యము nouns, which have the inflexion different from the nominative singular, by changing the final vowel of that inflexion into *u*, form, in a manner peculiar to themselves, an inflected local or instrumental ablative; they have also the regular form by the addition of the postpositions లో - చేత &c. thus, inflexion కంటి the eye, inflected ablative కంటు, regular ablative కంటి - లో - చేత &c. in or by, the eye; and many of these inflected ablatives are used as adverbs or postpositions; thus from the inflexion బైటి comes బైట in a plain or outside; from మొదటి, మొదట in the beginning, or at first, from లోపలి, లోపల in the inside, or inside,



201 The student will find it of great advantage to commit to memory the following list of nouns, denoting the several degrees of consanguinity and affinity, peculiar to the people of Telingana,

తండ్రి	a father.....	{ a mother.....	మామమ్మ
		{ a step mother	నానమ్మ
పెద్దతండ్రి	a father's elder brother.....	his wife.....	పెద్దమ్మ
		also a mother's elder sister.	
చిన్నతండ్రి	a father's younger brother.....	his wife.....	చిన్నమ్మ
		also a mother's young sister.	
తాత	a grand father	a grand mother.....	అమ్మమ్మ
మామ	a father in law	a mother in law ..	అమ్మమ్మ
మేనమామ	a mother's brother.....	his wife.....	మేనమ్మ
		also a father's sister.	

మ మ	If older than oneself.	 { the son of a mother's brother, or of a father's sister, a man's brother in law..... }	If younger than oneself.	మ మ
మ మ	If older than the husband.	 also a woman's brother in law.....	If younger than the husband.	మ మ
మ మ	If older than oneself.	the daughter of a mother's brother, or of a father's sister.	If younger than oneself.	మ మ

చదివె also denotes the elder sister of a wife or husband, or an elder brother's wife.

మలుచులు also denotes the younger sister of a wife or husband, or a younger brother's wife.

అన్న	an elder brother.....	అన్న	an elder sister.....
తమ్ముడు	a younger brother.....	తల్లెలు	a younger sister.....
మగడు	a husband.....	పెండ్లమ్మ	a wife.....
బిడ్డ	a child.....		
కొడుగు	a son.....	కూతురు	a daughter.....
మనమడు	a grand son.....	మనమరాలు	a grand daughter.....
అల్లుడు	a son in law.....	కోడలు	a daughter in law.....
మేనల్లుడు	{ the son of a man's sister or of a woman's brother..... }	మేనకోడలు	{ the daughter of a man's sister or of a woman's brother..... }

సవతి the wives of the same husband to each other.

తొడికోడలు the wives of two brothers to each other, joint daughter's in law.

సర్దమడు the husbands of two sisters to each other.

వియ్యంపురాలు mothers in law to each other.

వియ్యంమడు fathers in law to each other.

All the words in the above list preceding తాత a grand father, and అమ్మ a grandmother, and following తమ్ముడు a younger brother, and తల్లెలు a younger sister, together with the words మలుచి-మలుచులు - మేనత్త and మేనమామ, though expressing degrees of relationship, are never used in

addressing the person to whom they refer; in speaking to such relations, the males are called నాయన-అన్నయ్య-కన్య-బాబు, and the females అమ్మ-పెద్దమ్మ or పిన్నమ్మ &c.

203 A native never addresses his wife by name, nor by the term denoting the degree of her affinity to him: but, in speaking to her, makes used of *ఓసి* and other words, equivalent to our phrases "I say, Hear you," &c. It is considered a great indelicacy, approaching almost to indecency, even to mention the name of one's wife or husband to any person.

204 Such nouns in the foregoing list, denoting females, as have the nominative singular in *లు*, form the singular inflexion by changing that termination to *లి*, and the nom. plu. by changing it to *లలు* or *ల్రు*.

OF NOUNS TERMED తత్సమములు OR SANSKRIT DERIVATIVES.

205 All Sanscrit *nouns may be adopted into this language; but they appear in it under a new form, by assuming terminations and cases peculiar to the Teloo goo.

206 In explaining the derivation of Teloo goo nouns from the Sanscrit, Native Grammarians divide all the nouns in the Sanscrit language into two classes, మహత్తులు, the superior, and అమహత్తులు the inferior. The మహత్తులు or superior class includes nouns of the masculine gender, and the అమహత్తులు or inferior class comprises those of the feminine, and neuter gender, as defined in rule 141.

207 The Sanscrit derivative is formed from the crude Sanscrit noun, and crude nouns, in the Sanscrit language, generally terminate in the vowels *—* *అ* *ఇ* *ఉ* *ఋ* *ౠ*, or in the consonants *చ్* *జ్* *ఞ్* *ట్* *థ్* *న్* *ష్* *భ్* *మ్* *ర్* *వ్* *శ్* *వ* *స్* *హ్*.

208 If the crude Sanscrit noun becomes a nominative singular in Teloo goo by affixing the termination *ఁ*, it is declined like the nouns of the first regular దేశ్యము declension. If, in order to form the nominative singular, it assumes the Teloo goo affix *ము*, it follows the rules for the second regular దేశ్యము declension; and if it is modified in any other manner, or is not changed at all, it

* The rules respecting sanscrit derivatives and corruptions apply to adjectives, as well as to substantives, borrowed from that language.



is declined like the nouns of the third regular దేశ్యము declension. It will suffice, therefore, to shew how the nominative singular in Telooḡoo is formed from the crude Sanscrit noun; for, when that is known, this general rule will guide the student in declining it.

OF CRUDE SANSKRIT NOUNS ENDING IN VOWELS.

1st OF THOSE IN ✓

Crude Sanscrit nouns ending in short ✓ form the nominative singular, 209 in Telooḡoo, by changing that termination into ుడు, if they be of the మహాత్ములు *superior class*, and by merely affixing ము if they be of the అమహాత్ములు *inferior class*; thus, in the మహాత్ములు or superior class, రామ The God Rama makes the nom. sing. in Telooḡoo రాముడు భాస్కర the sun literally *light-maker*.....do.....భాస్కరుడు హిమశిర the moon literally *snow-rayed*.....do.....హిమశిరుడు రాముడు &c. are declined precisely in the same manner as తక్కుడు &c. see rule 164; and, as all Sanscrit derivatives ending in ుడు have the vowel ు preceding ు of the nominative singular, every noun of this description takes the two forms explained in rule 163.

thus, also in the అమహాత్ములు *inferior class*,

వన a garden, a forest makes the nom. sing. in Telooḡoo వనము
పర్వత a mountain.....do.....పర్వతము
గృహ a dwelling.....do.....do.....గృహము
గజ an elephant.....do.....do.....గజము
పాప sin.....do.....do.....పాపము
కమల a lotus do.....do.....కమలము
వనము &c. are declined exactly in the same manner as.....నుల్లుము
see rule 172.

EXCEPTIONS.

The noun మిత్ర a friend, together with words used in composition to imply 210 eminence, as సింహ a Lion రాజ్యము a Tiger &c. are considered included both

+ The sun and moon are included in the మహాత్ములు or superior class, because they are considered, or at least personified, by the Hindoos, as male divinities.



కరు	<i>A spiritual guide</i>	{makes the nom. sing. in Telooḡoo.....}	కరు or కరువు or కరుడు
విష్ణు	<i>The God Vishnū</i>	do	విష్ణు or విష్ణువు or విష్ణుడు
భాను	<i>The sun</i>	do	భాను or భానువు or భానుడు
చిధు	<i>The moon</i>	do	చిధు or చిధువు or చిధుడు
శత్రు	<i>An enemy</i>	do	శత్రు or శత్రువు or శత్రుడు

కరుడు &c. follow the rules for the 1st. declension.

కరువు &c. and కరు &c. are declined like nouns of the 3d. declension.

Thus, also, in the అను హత్తులు or *inferior class*.

తను	<i>the body</i>	makes the nom. sing. in Telooḡoo	తను or తనువు
మధు	<i>wine, honey</i>	do	మధు or మధువు
అంశు	<i>a ray</i>	do	అంశు or అంశువు
అంబు	<i>water</i>	do	అంబు or అంబువు
ధేను	<i>a cow</i>	do	ధేను or ధేనువు

తను &c. and తనువు &c. follow the rules for the 3d declension.

4th OF THOSE IN ఏ

Crude Sanscrit nouns, ending in short ఏ, form the nominative singular in Telooḡoo by changing that termination into ఁ; thus, భ్రాతృ *a brother* మాతృ *a mother* &c. make భ్రాతఁ and మాతఁ respectively, which are, of course, declined like nouns of the 3d declension.

EXCEPTIONS.

The nouns విధాతృ *the Creator*, సవితృ *the sun*, దాతృ *a giver*, and నేతృ *a leader*, with a few others, admit of another form, by affixing ఁ; thus, we may say either విధాతృఁ or విధాతఁ *the Creator* &c.

5th OF THOSE IN ఁ AND ా.

The crude Sanscrit noun ధై *money* ending in ఁ makes the nom. sing. in Telooḡoo ధి
 do గో *a cow* do గోవు
 do నౌ *a ship* నౌ do నౌవ or నౌవి
 do ధై *the moon* has no change, the Telooḡoo nom. sing. [being also ధై

No other crude Sanscrit nouns ending in $\bar{a}$ or $\bar{i}$ or $\bar{u}$ are ever found in Teloo-
goo works. It is, therefore, unnecessary to lay down any rules respecting them.

6th OF THOSE ENDING IN LONG VOWELS.

- 217 Except monosyllables, all crude Sanscrit nouns ending in the long vowels
 $\bar{a}$ or $\bar{i}$ or $\bar{u}$, when adopted into Teloo^goo, change these long terminations into
the corresponding short vowels, $\bar{a}$ or $\bar{i}$ or $\bar{u}$.

All nouns ending in long vowels, thus converted to short vowels, are consi-
dered as originally terminating in these short vowels; and, accordingly, form the
nominative singular in Teloo^goo, agreeably to the rules already given for crude
Sanskrit nouns ending in short $\bar{a}$ or $\bar{i}$ or $\bar{u}$ respectively.

EXAMPLES.

విప్రపా *The protector of the world*, being changed into విప్రప, makes the
[nom. sing. in Teloo^goo విప్రపడు see 209.

స్వయంభూ {self existent, being changed} స్వయంభు or స్వయంభువు or స్వ
into స్వయంభు do do స్వయంభుడు see 214.

రమా {the wife of Vishnoo, being feminine, } రమ see 212.
{is merely shortened into.....}

వాణి {Srusawithee } వాణి see 213.
{the goddess of learning} do....do.....

వధూ {a woman, makes the nom. } వధు or వధువు see 214.
{sing in Teloo^goo either,}

- 218 యై the earth, భ్రూ an eye brow, స్త్రీ a woman &c. being monosyllables,
never shorten the last vowel; when adopted into Teloo^goo, they remain the
same as in Sanscrit, and are declined like the nouns of the 3d. regular దేశ్యము
declension.

OF CRUDE SANSKRIT NOUNS ENDING IN CONSONANTS.

- 219 Crude Sanscrit nouns ending in the consonants చ్ జ్ ధ్ భ్ ణ్ and హ్
form the nominative singular, in Teloo^goo, either by changing చ్ and జ్ to
ఛ్ - ధ్ and భ్ to భ్ - ణ్ and హ్ to ఱ్ - and ఱ్ to ఱ్ - and ఱ్ to ఱ్ for
all genders - or, if masculine, by affixing ఁడు, and if neuter, by adding ఁము.

OF SUBSTANTIVES.

67

EXAMPLES.

Masculine or feminine.

Masculine.

పుష్పముచే makes పుష్పమున్న or పుష్పముచే one who strews flowers.
 వేదవిద్ do... వేదవిత్తు.....or వేదవిదుడు.....one skilled in the vedas.
 పాలితకపటం do...పాలితకపట్టుor పాలితకపట్టుడుone who protects the cor-
 [ners of the world.
 స్పృశస్సుకే do...స్పృశస్సుక్తు or స్పృశస్సుకుడుone who touches ghee.
 విత్ do...విత్తు.....or వితుడు.....a person of the 3d Hindoo
 [class.
 సురద్విష్ do...సురద్విట్టు.....or సురద్విముడు.....an enemy of the Sooras,
 [or angels; a giant.
 అమృతలిహ do...అమృతలిట్టు.. or అమృతలిహుడుone who feeds on nectar
 or ambrosia, an immortal person.

Neuter.

చర్మ do...చర్మము.....or చర్మము..... skin, leather, bark.
 వ్రజ do...వ్రజ్జము.....or వ్రజ్జము.....a wreath.
 పరిషత్ do...పరిషత్తు..... or పరిషదము..... a society, an assembly.
 కపటం do...కపట్టు..... or కపటము..... a corner of the world.
 ప్రాచ్య do...ప్రాచ్యుడు.....or ప్రాచ్యము.....the rainy season.
 మధురహ do...మధురట్టు or మధురహము a large bee.
 పుష్పముచేడు &c. follow the rules for the 1st. declension.
 పుష్పమున్న &c. are declined like the nouns of the 3d. declension.

EXCEPTIONS.

వాచ do...వాచము..... or వాచము..... speech, a word, makes వాక్కు, but not వాచము.
 సంపద do...సంపదము..... or సంపదము..... good fortune, and అపద do...అపదము..... adversity, make సంపత్తు and అపత్తు or సం
 పద and అపద.
 విపత్ do...విపత్తు..... or విపత్తు..... calamity makes only విపత్తు.
 ముద్ do...ముద్దు..... or ముద్దు..... joy.....do.....ముద్దుము
 The nouns కుభ do...కుభము..... or కుభము..... appetite, & సమిధ do...సమిధము..... a sacrificial stick, make either కుబ్బు
 and సమిత్తు or కుభ and సమిధ. క్రుధ do...క్రుధము..... rage makes క్రుధ.

అక్ష an eye, & దిశ a side, or quarter, make దృష్ట and దృశ, or దిష్ట and దిశ.

రుష anger, & త్విష splendour, make రుట్టు and రుష, or త్విట్టు and త్విష.

- 221 Crude Sanscrit nouns ending in త్ change it to త్తు, to form the nominative singular in Telooḡoo; thus, విమల్ the sky, విద్యుత్ lightning, మరుత్ wind, శరుత్ a feather, &c. make విద్యుత్తు - విద్యుత్తు - మరుత్తు - శరుత్తు which are, of course, declined according to the rules for the 3d. declension.

EXCEPTIONS.

- 222 Thenounsభగవత్ the Deity, and హనుమత్ Hunaoman, have respectively the following irregular forms. భగవంతుడు - భగవానుడు - హనుమంతుడు - హనుషానుడు - హనుమ.

జగత్ the universe makes జగత్తు or జగము.

గ్రామత్ a village or country makes గ్రామత్తు or గ్రామము.

- 223 Crude Sanscrit nouns in త్ drop the final consonant, and then form the nominative singular in Telooḡoo according to the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate.

EXAMPLE.

అర్చమ the sun by dropping త్ is changed to అర్చమ and then becomes in Telooḡoo అర్చముడు see 209.
 హేమ gold do.....do.....హేమ.....do.....do హేమము see 209.
 శరి an elephant do.....శరి do.....do శరి see 213.
 శూలి {the trident-bearer, } do.....శూలి do.....do శూలి see 213.
 {the God Siva }

EXCEPTIONS.

ఆత్మ the soul, the supreme being, becomes in Telooḡoo ఆత్ముడు or ఆత్మము or ఆత్మ.
 రాజ a king do.....రాజు
 ఆత్మ {when denoting Brumha, one of the three }
 {attributes of the divinity, personified in } do.....ఆత్మ
 {the Indian Trinity, becomes}
 ఆత్మ when denoting the supreme being himself, becomes either ఆత్మము or ఆత్మ.

Nouns ending in *ఁ* have also an irregular form.

EXAMPLE.

లఘిమ *lightness, smallness*, makes *లఘిమ* or *లఘిమము*.

Crude Sanscrit nouns ending in *ఏ మ్ ర్ వ* are rarely adopted into the Telooḡoo. 224

Crude Sanscrit nouns terminating with *న్* form the nominative singular in Telooḡoo, either by affixing *సు* or *చ*; or, after dropping the final consonant, by following the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate. Masculine nouns in *న్* admit of a fourth form, by assuming *చు* without dropping the final *న్*. 225

EXAMPLES.

Masculine.

ఉధ్వన్ *లేజన్* makes in Telooḡoo *ఉధ్వన్ లేజస్సు* or *ఉధ్వన్ లేజసు* or *ఉధ్వన్ లేజుచు* or *ఉధ్వన్ లేజసుచు* an *unchorite*.

Feminine

హేమ లేజన్ do.....do.... *హేమ లేజస్సు* or *హేమ లేజసు* or *హేమ లేజ*
[a female resplendent as gold.]

Neuter

మనన్ do.....do.... *మనస్సు* or *మనసు* or *మనము* the mind.
శిరన్ do.....do.... *శిరస్సు* or *శిరసు* or *శిరము* the head.
ఉరన్ do.....do.... *ఉరస్సు* or *ఉరసు* or *ఉరము* the breast
వరున్ do.....do.... *వరుస్సు* or *వరుసు* or *వరుము* the breast.
యశన్ do.....do.... *యశస్సు* or *యశసు* or *యశము* fame.
తపన్ do.....do.... *తపస్సు* or *తపసు* or *తపము* penance.
తమన్ do.....do.... *తమస్సు* or *తమసు* or *తమము* darkness.
లేజన్ do.....do.... *లేజస్సు* or *లేజసు* or *లేజము* lustre.
అయున్ do.....do.... *అయుస్సు* or *అయుసు* or *అయు* or *అయువు* the
[total period of life.]

EXCEPTIONS.

షయన్ water or milk, *అయన్* iron, *హవిన్* a sacrificial fire-offering, 226
రతున్ a giant, *చేతన్* the mind, *మహన్* lustre, *సరన్* a lake, *అంహన్*
sin, *పాథన్* water, *అంభన్* water, *అగ్న్* transgression, and a few others,
affix only the syllable *సు* as *షయస్సు* - *అయస్సు* &c.

When the noun వయస్ signifies a bird it makes వయస్సు, but when it signifies the total period of life, or youth, or age, &c. it makes either, వయసు or వయస్సు - అప్వరస్ a nymph, makes అప్వరస, or అప్వరస్సు; కేధస్, the Creator, Brumha, makes కేధ.

OF NOUNS TERMED తడ్గ వములు OR CORRUPTIONS OF THE SANSKRIT.

- 227 Besides the regular Sanscrit derivatives, there is in Teloo goo a class of words named తడ్గ వములు, or corruptions of the Sanscrit. These are formed from the crude Sanscrit noun by the substitution of one letter for another; by the elision, the insertion, or addition of letters; by subverting the order of the letters, or by doubling some of them. After these changes in the original letters of the crude Sanscrit noun, some of the Sanscrit corruptions affix Teloo goo terminations, in the same manner as the Sanscrit derivatives, and others take no affixes. In either case, the rules already given for the declension of the దత్తము nouns apply equally to the తడ్గ వము. It will, therefore, be sufficient to submit a few explanations respecting the manner in which the nominative singular is formed from the crude Sanscrit noun; at the same time, these, from the nature of the subject, must be necessarily very undeterminate.

OF THE CORRUPTION OF THE VOWELS IN CRUDE SANSKRIT NOUNS.

- 228 If the first syllable in the original crude noun terminate in the vowels ీ or ు, these vowels are often, in Teloo goo, changed to ు or ూ. thus; దిశ a quarter of the world, makes దెశ - వికటు a pungent taste, makes వెశటు - తుపర an astringent taste, makes తొపర.

- 229 If the first syllable in the original crude noun end with ు or ూ these letters are respectively changed to ు and ూ.

EXAMPLES.

వ్యసన.....	sorrow.....	makes.....	వెసనము
వ్యథ.....	pain.....	do.....	వెథ
వ్యయ.....	expenditure.....	do.....	వెయము
త్యాగ.....	liberality.....	do.....	తేగము
న్యాయ.....	justice, propriety.....	do.....	నేయము
ఖ్యాతి.....	fame.....	do.....	తేతి



The same rule applies to ు or ు terminating a syllable in the middle or 230
end of the original crude noun, provided the preceding syllable be short; in
this case, however, the consonant preceding ు or ు is doubled; thus.

విద్యా..... learning, art..... makes.....విద్వే
కన్యా..... a young girl..... do.....కన్యే
వ్యత్యాస..... difference..... do.....వ్యత్యేసము

ృ or ృ terminating the first syllable in the original crude noun, are 231
changed to ు or ృ; thus,

జ్వర..... fever..... makes.....జ్వరము
స్వర..... the sound of the voice, a note..... do.....స్వరము
ఘ్ని..... a sound..... do.....ఘ్ని
దృవదశీ the 12th day of the increase or decrease of the moon do. దృవదశి

The vowel ృ in the original crude noun is sometimes changed to ృ, ృ. 232
-ఱి. or ృ; thus,

శృంగార..... beauty..... makes.....శృంగారము
వృగ..... a beast..... do.....వృగము
బృహస్పతివార Thursday..... do.....బృహస్పతారము
ఋతు..... a star..... do.....ఋతు

THE CORRUPTION OF CONSONANTS IN CRUDE SANSKRIT NOUNS.

The consonants ృ, ృ, are often changed to ృ; thus, 233
శుక్ర..... the planet Venus..... makes.....శుక్ర

శర్కరా..... sugar..... do.....శర్కర
కంఠ..... a plate made of bell metal..... do.....కంఠము

The consonants ృ, ృ, and ృ, in the original Sanskrit, are frequently 234
changed in Telugu to ృ, as,

కాశ..... a cash (the coin so named)..... makes.....కాశు
లింకుశ..... an elephant hook..... do.....లింకుశము
మోష..... danger, deceit..... do.....మోషము
భాష..... language..... do.....భాష

- 235 య్ is sometimes changed to య్ ; as,
పూర్ణిమా..... the day on which the moon is full..... makes పున్నమ
గుణ..... disposition, quality..... do గుణము
- 236 య్, at the commencement of nouns, is frequently changed, in Telooḡoo, to జ్ ; as,
యమ..... Yama, the God of death..... makes జముడు
యామ three English hours..... do..... జాము
- 237 య్, preceded by another syllable, is changed in Telooḡoo to య్ or య్ ; thus.
పరు..... a side..... makes.....పర్క
లాఠా lac..... do..... లక్క
లిఠర a letter or character..... do..... లిక్కరము
భిఠా..... alms..... do..... బిచ్చము
లఠుణ..... rule, definition..... do..... లచ్చనము
- 238 జ్ preceded by the vowel ు, is generally changed to జ్ ; and preceded by ు, to య్ ; thus,
యజ్ఞ..... a sacrifice..... makes.....జన్మము
యజ్ఞోపవీత the sacerdotal thread..... do..... జన్మిదము
లిజ్ఞా..... a command, order, or adjuration..... do..... లిన
లిజ్ఞప్తి..... command, permission..... do..... లినతి
but it is sometimes changed to య్ ; thus, రాజ్ఞీ a Queen, makes రాణి
- 239 హ is changed in X.
సింహ..... a lion..... makes.....సింగము
శంహ..... a crane..... do..... శొంగ
- 240 The consonants of each vurga are interchangeable.

EXAMPLES.

ముఖ.....	a face.....	makes.....	మొగము
ఛాయా.....	colour.....	do.....	చాయ
పీఠ.....	a seat.....	do.....	పీఠ
ఘడికా.....	a Hindoo hour.....	do.....	గడియ
అడవి.....	a forest.....	do.....	అడవి
కథా.....	a history, a story.....	do.....	కథ
మతి.....	the mind.....	do.....	మది
పట్టి.....	a line.....	do.....	బంతి
చొంబుల.....	beetle nut.....	do.....	తమలము



The consonants $\bar{r}$ $\bar{v}$ $\bar{w}$ or $\bar{h}$, when connected with other consonants 241 without the intervention of a vowel, are generally dropped, and the consonant with which they may be connected is sometimes doubled; thus,

ప్రయాణం.....	a journey.....	makes.....	పయనము
చిహ్నం.....	a mark.....	do.....	చిహ్నె
గోష్ఠం.....	a cow-house.....	do.....	గోష్ఠము
అగ్ని.....	fire.....	do.....	అగ్ని
రక్క.....	a piece of money.....	do.....	రూక

Some of the changes among the తత్సవము nouns are so little obvious, that 242 the reader may occasionally be inclined to doubt the existence of any connexion between the adulterated word and that stated to be its original. Great deference, however, is due by a foreigner to the concurrent testimony of native authors on this head; and when it is considered that most of the తత్సవము words have, in all probability, passed into Telooḡoo, through the medium of the Pracrit, or other corrupt dialects of the Sanscrit, and have been naturalized in it for ages, the little resemblance now to be found between some of the original words, and their corruptions, ought not, alone, to invalidate the established etymologies of successive Grammarians.

OF NOUNS TERMED అన్యదేశ్యము OR FOREIGN.

In treating of the declension of the అన్యదేశ్యము - తత్సవము and తత్స 243 వము nouns, the peculiarities of the ప్రాచ్యము or common dialect, have been duly pointed out. It remains, therefore, only to offer a few observations respecting foreign nouns.

The great facility with which the Telooḡoo adopts and naturalizes foreign terms, must already have attracted the notice of the Student. The intercourse of the people of Telingana with the neighbouring provinces, has led to the introduction of a few terms from the Orissa, the Mahratta, the Guzerat, the Canarese or Carnataca, and the Dravida or Tamil: but, except from the Tamil and Canarese, with which the Telooḡoo is radically connected, it has not borrowed extensively from any of these languages. Since the Mahommedan conquest

of the Deccan, numerous technical revenue terms, and words connected with official business, derived from the Arabic, Persian, or Hindce, have been introduced into Telooḡoo, through the medium of the Hindoostanee; but the use of many such words begins now to be superseded by that of corresponding English terms.

244 Nouns of foreign derivation are subject to the same rules as the దేశ్యము nouns of the third declension; thus, the Hindoostanee words.

కబురు.....news.	పరాలు a question.
ఖజానా.....a treasury.	జవాబు an answer.
ములుకు.....a country, a district.	ప్రార్థన..... a petition &c.
వైసలా.....arrangement, settlement,	and the English words.
విలాఖరు.. a visit.	నెంబరు a number..
ఓరురు..... a disturbance, an intrigue.	బ్లంక్..... ink.
తక్కి..... trouble, annoyance.	పెన్..... a pen.
కసుబా the chief town in a district.	పెన్సిల్..... a pencil.
పరారు { a carriage of ny kind, a	డిక్రీ a decree.
{ palankeen &c. &c.	సమ్మన a summons &c.

are declined like బిడ్డ a child.

4th. OF THE DECLENSION OF SUBSTANTIVE PRONOUNS.

245 The rules of politeness among the Hindoos, although very different from those in use among European nations, are so firmly established, and so scrupulously observed by the people, that the least deviation from the proper mode of address should be studiously avoided. Particular attention is therefore necessary to the correct use of the Telooḡoo pronouns.

246 All the pronouns belong to that division of the Telooḡoo termed దేశ్యము or language of the land.

247 There are no relative pronouns in Telooḡoo: the idiom of the language renders the use of them superfluous; as will be fully explained hereafter.

The substantive pronouns have two numbers; the singular, and the plural.

248 The speaker, and the person addressed, being present, their sex is supposed to be obvious: the distinction of gender is therefore confined to the pronouns of



the third person, in treating of which, we shall explain the peculiar manner in which it is marked.

The substantive pronouns, like the substantive nouns, may be said to have 249 properly only three cases; viz. the nominative, the inflexion, and the accusative; but they are here declined according to the arrangement adopted in the declension of the nouns. The vocative case is wanting in all the Telooḡoo pronouns.

The genitive or possessive case, without మొక్క, is likewise the inflexion, 250 which, with the addition of the postpositions, forms the different compound cases. The inflexions of the pronouns are of course included in the class termed కళలు *kulala*, while the accusative cases belong to the ద్రుతప్రకృతులు *dratuprukraṭalu*; but, in addition to this general distinction, it will be observed, that the pronouns of the two first persons have the inflexion entirely different from the accusative.

THE PRONOUN OF THE FIRST PERSON.

251

Singular.	Plural.
N. నేను I	మేము..... We
G. నా - నామొక్క of me	మా - మామొక్క of us
D. నాకు to me	మాకు to us
Acc. నను or నన్ను me	నుము or నున్ను us
Ab. నా - లో - చేత - తో in &c. me	మా - లో - చేత - తో in &c. us.

Men of rank, speaking of themselves, generally use the plural మేము *We*, 252 for the singular నేను *I*: indeed, arrogance often induces inferior natives to apply the plural to themselves; but this is understood to be very improper when they address a superior. The Ratsawars and Velmawars in the Northern Circars, a bold warlike race of men, scarcely ever deign to speak of themselves in the singular number; even to a Bramin, their acknowledged superior in cast.

In the superior dialect, ఏను and ఏము are sometimes used for నేను and మేము. 253

THE PRONOUN OF THE SECOND PERSON.

254

Singular.	Plural.
N. నీవు thou	మీరు you
G. నీ - నీమొక్క of thee	మీ - మీమొక్క of you
D. నీకు to thee	మీకు to you
Acc. నిను or నిన్ను thee	నుము or నున్ను you
Ab. నీ - లో - చేత - తో in &c. thee	మీ - లో - చేత - తో in &c. you

- 255 Although both the singular and plural inflexions of this pronoun end in *సి*, they take, in the dative cases, *కు* instead of *కి*, in opposition to the general rules 132 - 146 & 153.
- 256 Addressing inferiors, or conversing familiarly with equals, *నీవు thou*, the nominative singular of this pronoun, may be used ; but, when we speak to superiors, or even to equals or inferiors, with any degree of kindness or respect, the plural *మీరు you*, is the only proper term of address. To be called *నీవు thou*, by a person decidedly his inferior, is an insult not to be borne by the most meek Hindoo, he will resent it as studied disrespect, couched in the most bitter terms of reproach.
- 257 When much deference is paid to men of superior age, rank, or learning, the speaker uses the words *రాము* or *తమరు they*, *దేవరవారు* or *స్వామి Lord*, which correspond with the English phrases, *Sir, My Lord &c. &c.*
- 258 In the superior dialect *ఈవు* and *ఈరు* are sometimes used for *నీవు* and *మీరు*.
- 259 The pronouns of the first and second persons have their respective plural numbers, *మేము* and *మీరు*, as given above, corresponding precisely with our words *we* and *you*. But the first of these two pronouns in Teloo-goo has likewise another plural, applying to both persons jointly, which, from the want of a corresponding term in English, we are obliged also to translate *we*. This plural is declined as follows.

N.....	మనము.....	we
G.....	మన - మన మొక్క.....	of us
D.....	మనకు.....	to us
Acc.....	మనల or మనముల.....	us
Ab.....	మన - లో - చేత - తో.....	in &c. us

There is a very material difference between *మేము we*, and *మనము we*: *మేము* is the plural of the first person only, it refers exclusively to those who speak; but *మనము* is a plural, used by the first person; but applying to the first and second persons conjointly; it refers exclusively to neither, but includes both those who speak and those who are addressed, each of whom may be either one, or more persons. For example, if two gentlemen, meeting several



Bramins, were to enquire who they were, they would not use the joint plural of the first and second persons and answer మనము ప్రాప్తబలము *we* (who speak and are addressed) *are Bramins*; for, in that case, they would be understood to affirm that the gentlemen also were Bramins. Using the plural of the first person, they would say మేము ప్రాప్తబలము *we* (who speak) *are Bramins*.

THE PRONOUNS OF THE THIRD PERSON.

The Teloo-goo pronouns of the third person may be divided into two classes; 260 the definite, and the indefinite; the first referring to one or more particular defined objects, and the second referring to a number or collection of objects less defined. The first class consists of the demonstratives, and of the interrogative pronoun derived from them. The second class comprizes the collectives, and their interrogative.

The distinction of gender is confined to the pronouns of this person, and the 261 mode in which it is defined in the singular number, is different from the mode in which it is marked in the plural. In the singular, the masculine gender is distinct from the feminine and neuter, which are both represented by the same word. In the plural, the masculine and the feminine are the same, and the neuter is distinct from both. It is of importance that this peculiarity should be strongly impressed on the memory of the Student, for it will be found to pervade the verbs and adjectives, and materially to affect the construction of the language.

DEFINITE PRONOUNS.

262

DEMONSTRATIVE PROXIMATE.

Singular.

M.

F. & N.

- N. నీవు.....ఇది..... *he, she and it, this.*
G. నీవి or నీవియొక్క దీని or దీనియొక్క *of him, her and it, this.*
D. నీనికి.....దీనికి *to him, her and it, this.*
Acc. నీని.....దీని..... *him, her and it, this.*
Ab. నీని..లో - చేత - తో..దీని....లో - చేత - తో *in &c. him, her and it, this.*

	N. & P.	N.	Plural.
N.	వీరు.....	ఇవి.....	they, these.
G.	వీరి or వీరియొక్క	వీటి or వీటియొక్క	of them, these.
D.	వీరికి	వీటికి	to them, these.
Acc.	వీరిని	వీటిని	them, these.
Ab.	వీరి..లో - చేత - లో	వీటి..లో - చేత - లో	in &c. them, these.

ఇది and ఇవి are vulgarly written యిది and యివి.

263

DEMONSTRATIVE REMOTE.

	N.	P. & N.	Singular.
N.	వాడు.....	ఆది.....	he, she and it, that.
G.	వాని - వానియొక్క	దాని - దానియొక్క	of him, her and it, that.
D.	వానికి	దానికి	to him, her and it, that.
Acc.	వాని	దాని	him, her and it, that.
Ab.	వాని..లో - చేత - లో	దాని..లో - చేత - లో	in &c. him, her & it, that.

	N. & P.	N.	Plural.
N.	వారు.....	అవి.....	they, those.
G.	వారి - వారియొక్క	వాటి - వాటియొక్క	of them, those.
D.	వారికి	వాటికి	to them, those.
Acc.	వారిని	వాటిని	them, those.
Ab.	వారి..లో - చేత - లో	వాటి..లో - చేత - లో	in &c. them, those.

264

It will be observed that the change of *ee* to *a* and of *ii* to *ui*, in the first syllable of these pronouns, is the only difference between them.

265

Besides the plurals వీరు and వారు, these two pronouns, like some of the regular దేశ్యము nouns, occasionally take irregular plurals; thus, వీరు often becomes వీరడ్లు or వీర్రు, and వారు is changed into వారడ్లు or వార్రు. In this case, they make the inflexion plural వీరడ్లు or వీర్రు, and వారడ్లు or వార్రు and the accusative plural వీరడ్లను or వీర్రును, and వారడ్లను or వార్రును.



In the common dialect, the accusatives పీని and వాని are respectively written 266
పీన్ని and వాన్ని.

The singular numbers of the foregoing demonstrative pronouns, and their 267
irregular plurals, are never used, except when inferiors or equals are spoken of: when persons of very high rank are the subject of conversation, the plurals వారు and వీరు, are used to express the English words *he* or *she*. But if the speaker alludes to a person only in a trifling degree respected by him, instead of the pronoun వీడు, he uses ఇతడు to denote a male, and ఈవిడ or ఈమె to denote a female; and instead of the pronoun వాడు - అతడు for the masculine, and ఆవిడ or ఆమె for the feminine gender; or if he alludes to a person considerably superior to him, yet not of very high rank, instead of వీడు he uses ఈయన to denote a male, and ఈమె to denote a female, and instead of వాడు, ఆయన for the masculine, and ఆమె for the feminine gender. These pronouns have no plural number, ఇతడు and అతడు are declined like nouns of the first declension; thus,

N.....	అతడు.....	he.
G.....	అతని - అతని మొక్క.....	of him.
D.....	అతనికి.....	to him.
Acc.....	అతని.....	him.
Ab.....	అతని...లో - చేత - లో.....	in &c. him.

ఈయన - ఈవిడ - ఈమె and ఈమె and ఆయన - ఆవిడ - ఆమె and ఆమె are declined like nouns of the third declension; thus,

N.....	ఆయన.....	he.
G.....	ఆయన - ఆయన మొక్క.....	of him.
D.....	ఆయనకు.....	to him.
Acc.....	ఆయనను.....	him.
Ab.....	ఆయన...లో - చేత - లో.....	in &c. him.

Instead of వీటి and వాటి, in the neuter plural of the demonstrative pronouns, 268
we sometimes find పీని and వాని used in books.

INTERROGATIVE.

Singular.

M.	F. & H.
N. ఎవ్వఁడు.....ఏది.....	who? which?
G. ఎవ్వని - ఎవ్వనియొక్క.....దేని - దేనియొక్క.....	of whom? which?
D. ఎవ్వనికి.....దేనికి.....	to whom? which?
Acc. ఎవ్వని.....దేని.....	whom? which?
Ab. ఎవ్వని...లో - చేత - తో..దేని...లో - చేత - తో.....	in &c. whom? which?

Plural.

M. & F.	M.
N. ఎవ్వరు.....ఏవి.....	who? what?
G. ఎవ్వరి - ఎవ్వరియొక్క.....వేటి.....వేటియొక్క.....	of whom? which?
D. ఎవ్వరికి.....వేటికి.....	to whom? which?
Acc. ఎవ్వరిని.....వేటిని.....	whom? which?
Ab. ఎవ్వరి...లో - చేత - తో..వేటి...లో - చేత - తో.....	in &c. whom? which?

269 Instead of ఏది, the word ఎవ్వతె, which follows the rules for the first declension, is often used, in the singular, to denote a female.

270 The initial ఎ & ఏ of the interrogative pronoun is constantly converted, in the common dialect, into యె & యే.

271 In the common dialect, నీది - వాది and యెవ్వది are used, in the singular number of the definite pronouns, instead of నీని - వాని and ఎవ్వని; except in the accusative, which is made to terminate in న్ని instead of ని.

INDEFINITE PRONOUNS.

272 As the pronouns of this class refer to a number of objects, they have no singular, but are all of the plural number.

COLLECTIVES.

M. & F.	N.
N. ఇందఱు.....ఇన్ని.....	so many.
G. ఇందఱి - ఇందఱియొక్క.....ఇన్నిటి - ఇన్నిటియొక్క.....	of so many.
D. ఇందఱికి.....ఇన్నిటికి.....	to so many.
Acc. ఇందఱిని.....ఇన్నిటిని.....	so many.
Ab. ఇందఱి...లో - చేత - తో..ఇన్నిటి...లో - చేత - తో.....	in &c. so many.

The initial *ఇ* of this pronoun is constantly written *య*, in the common dialect.

M. & F.	N.
N. అందఱు.....	అన్ని.....all.
G. అందఱి..అందఱియొక్క.....	అన్నిటి..అన్నిటియొక్క.....of all.
D. అందఱికి.....	అన్నిటికి.....to all.
Acc. అందఱిని	అన్నిటిని.....all.
Ab. అందఱి..లో - చేత - తో..	అన్నిటి..లో - చేత - తో..in &c. all.

M. & F.	N.
N. కొందఱు.....	కొన్ని.....a few.
G. కొందఱి..కొందఱియొక్క.....	కొన్నిటి..కొన్నిటియొక్క.....of a few.
D. కొందఱికి.....	కొన్నిటికి.....to a few.
Acc. కొందఱిని	కొన్నిటిని.....a few.
Ab. కొందఱి..లో - చేత - తో.....	కొన్నిటి..లో - చేత - తో..in &c. a few.

INTERROGATIVE.

M. & F.	N.
N. ఎందఱు.....	ఎన్ని.....how many?
G. ఎందఱి..ఎందఱియొక్క.....	ఎన్నిటి..ఎన్నిటియొక్క.....of how many?
D. ఎందఱికి.....	ఎన్నిటికి.....to how many?
Acc. ఎందఱిని.....	ఎన్నిటిని.....how many?
Ab. ఎందఱి..లో - చేత - తో.....	ఎన్నిటి..లో - చేత - తో..in &c. how many?

The initial *ఎ* of this pronoun is, in the common dialect, converted into *య*. 274

None of the foregoing pronouns of the third person can be used more than once in a sentence, with reference to the same person or thing. If I say, వాడు *he*, వానితో *with his father*, వచ్చివాడు *has come*, I should not be understood to express that he (the third person) has come with his own father, but that he (the third person) has come with the father of a fourth. If I ask వీడిని నియింటికిపోయినాడా *did he go to his house?* I ask whether he (the third person) went to the house of another, not whether he went to his own house. 275

- 276 This peculiarity in the use of the pronouns of the third person, has given rise to the reflective pronoun **తాను**, which is the same for all genders, and is always used with reference to some nominative of the third person preceding it.

Singular.

N.	తాను	.....	he, she, or it.
G.	తన - తనయొక్క	.....	of him, her, or it.
D.	తనకు	.....	to him, her, or it.
Acc.	తను or తన్ను	.....	him, her, or it.
Ab.	తన...లో - చేత - తో	.....	in &c. him, her, or it.

Plural.

N.	తారు or తాము or తమరు	.....	they.
G.	తమ or తమయొక్క	.....	of them.
D.	తమకు	.....	to them.
Acc.	తము or తముల్	.....	them. తమమన
Ab.	తమ...లో - చేత - తో	.....	in &c. them.

we say వాడుతనతం ద్రితోవచ్చి నాడు he came with his (own) father పేడకు తనయంటికిపోయినాడోదా did he go to his (own) house?

- 277 The pronoun ఏమి commonly written యేమి, *what?* is defective: its inflexion is ఏమిటి, or ఏటి, but it is seldom used, except in the nominative or dative case; thus, nom. sing. ఏమి, *what?* dat. sing. ఏటికి, or ఏమిటికి, *to or for what? why?*

- 278 The words ఇందు-అందు-ఎందు, when standing alone, are not to be considered pronouns, but adverbs, respectively denoting *in this place, in that place, and in what place?* but when the postpositions కు - లో - చేత - వల్ల - కంటె - న, and a few others, are affixed to them, they are indeclinable pronouns, respectively denoting *this, that, what?* as ఇందులో *in this*, అందుచేత *by that*, ఎందుకు *to or for what? wherefore?*



CHAPTER FOURTH.

ADJECTIVES.

OF దేశ్యము ADJECTIVES.

The దేశ్యము adjectives are indeclinable, varying neither in gender, in number, nor in case; but dependent for these distinctions upon the substantive nouns or pronouns, to some of which they are invariably prefixed. The following list, containing a few of the most common, will shew that they generally terminate in the short vowels *అ* or *ఁ*

చల్ల.....cold.	గట్టి.....strong, hard.
చిన్న.....small.	మెత్త.....soft.
వద్ద.....great.	మరికి.....dirty.
చిన్న.....little.	తడి.....damp, wet.
తెల్ల.....white.	గుడ్డి.....blind.
నల్ల.....black.	చేదు.....bitter.
ఎఱ్ఱ.....red.	లిందము.....beautiful.
పచ్చ.....yellow.	పొడుగు.....tall, long.
చెడ్డ.....bad.	వదులు.....slack.
పాత.....old.	వెడల్పు.....broad.
కొత్త.....new.	బరువు.....heavy.
మగ.....male.	తీపు.....sweet.
ముసలి.....aged, old.	వులుసు.....sour.
పొట్టి.....short, small.	నిజము.....true.
మంచి.....good.	చురుకు.....sharp.

280 A number of దేశ్యము adjectives, ending in $\sim$ and denoting qualities which are the peculiar objects of sight, taste, or touch, when prefixed to substantive nouns or pronouns, may, at pleasure, affix the particle ని; thus, నల్ల *black*, తెల్ల *white*, ఎఱ్ఱ *red*, పచ్చ *yellow*, చామ *azure blue*, తియ్య *sweet*, వుల్ల *sour*, తిన్న or మెత్త *soft*, prefixed to substantives, either remain unchanged, or become నల్లని - తెల్లని &c. as తెల్ల or తెల్లనిబట్ట *a white cloth*, తియ్య or తియ్యని పండు *a sweet fruit*, మెత్త or మెత్తనిపత్తి *soft cotton*.

281 To all దేశ్యము adjectives, when prefixed to substantives, we may, at pleasure, affix the particles అగు-అయిన or అయినటువంటి from the verb అవు to *become*; but these affixes do not alter their meaning in any way whatever; thus, పెద్ద *great*, గొప్ప *large*, కొత్త *new*, కుర్చీ *blind*, పొట్టి *short*, వదులు *slack*, &c. make పెద్దగు-పెద్దయిన or పెద్దయినటువంటియిల్లు *a large house*, గొప్పగు-గొప్పైన or గొప్పైనటువంటిమనిసి *a great person*, and so forth; these particles, however, cannot be added to the adjectives mentioned above as assuming ని, until that affix is first inserted; thus, we cannot say న *నైన* but నల్లనైనబట్ట *black cloth*: it is at the same time to be remarked, that the addition of అగు-అయిన or అయినటువంటి to దేశ్యము adjectives is, in general, neither necessary nor elegant.

EXCEPTIONS.

282 The adjective చక్క *handsome or fine*, always affixes ని; thus, we say చక్కనిమనిషి *a handsome person*, not చక్కమనిషి.

283 వట్టి *empty*, మంచి *good*, and చిన్న *small*, take no affixes whatever: thus, వట్టిపాత్ర *an empty box*, మంచిమనిషి *a good person*, చిన్నగుట్టము *a small horse*.

284 The adjective పన్న *thin, small*, affixes, at pleasure, the syllable ము; to which అగు-అయిన or అయినటువంటి may be optionally added; thus, పన్నకాగదము or పన్నమైనకాగదము *thin paper*: when it assumes the syllable ము, it admits of another form, according to the following rule.

285 All దేశ్యము adjectives ending in ము, when prefixed to substantives, either affix అగు-అయిన, or అయినటువంటి, or change the final ము, to వు or ంవు;

thus, అందము *beautiful*, makes అందమగు - అందమయిన or అందమయినటువంటి మోము or మోములు *a beautiful face or faces*, or అందపు or అందపు మోము or మోములు *a beautiful face, or faces*.

All other దేశ్యము adjectives ending in *u* when prefixed, without any of the 286 affixes abovementioned, to substantives beginning with a vowel, require the insertion of *u*, to prevent hiatus; thus, కఠిను *sharp*, and అక్షు *an arrow*, make కఠినుకన్ను *a sharp arrow*; నిష్ఠు *pure*, and అద్దుము, *a mirror*, make నిష్ఠురుద్దుము *a pure mirror*.

Some దేశ్యము adjectives are derived from substantives in the following 287 manner.

SUBSTANTIVES.

ADJECTIVES.

ఓడు.....	<i>a leak</i>	ఓటి.....	<i>leuky</i> .
కుంబు.....	<i>lameness</i>	కుంటి.....	<i>lame</i> .
జన్ను.....	<i>honey</i>	జంటి.....	<i>honeyed</i> .
ఇనుము.....	<i>iron</i>	ఇనుప.....	<i>iron</i> .
జనుము.....	<i>hemp, flax</i>	జనుప.....	<i>hempen</i> .
చెముడు.....	<i>deafness</i>	చెమటి.....	<i>deaf</i> .

It is necessary to apprise the reader that many దేశ్యము nouns are used both 288 as adjectives and substantives, in the same manner as a number of terms in our own language; thus, we say తడినిండాపున్నది *the damp is great*, and తడిబట్టి *a damp cloth*, the word తడి in Telooogo, and *damp* in English, being used, in these sentences, first as a substantive, and afterwards as an adjective noun: thus, also, we find that చేదు means either *bitter* or *bitterness*, పొడుగు *tall* or *tallness*, వెడల్పు *broad* or *breadth*, బరువు *heavy* or *weight*, తీపు *sweet* or *sweetness*, &c. but అందము *beauty* or *beautiful*, and other words in ము, which are used either as adjectives or substantives, may be considered properly to belong to the latter class of nouns; for it will be observed that, by rule 285, they cannot be used in the former sense, without adding certain affixes, which as substantives they never assume.

OF తత్వము ADJECTIVES.

289 The rules which have been given for the derivation of substantive nouns from the Sanscrit, apply equally to the derivation of adjectives from that language: తత్వము adjectives, therefore, in opposition to దేశ్యము adjectives, admit of the distinctions of gender, number, and case.

Sanscrit.

Telugoo.

Crude.	Adjective.	Masculine.	Feminine.	Neuter.
ధన్య	virtuous	ధన్యుడు	ధన్య	ధన్యము
నిపుణ	skilled	నిపుణుడు	నిపుణ	నిపుణము
స్వతంత్ర	independent	స్వతంత్రుడు	స్వతంత్ర	స్వతంత్రము
పరతంత్ర	dependent	పరతంత్రుడు	పరతంత్ర	పరతంత్రము
ప్రియ	dear	ప్రియుడు	ప్రియ	ప్రియము
బధిర	deaf	బధిరుడు	బధిర	బధిరము
అంధ	blind	అంధుడు	అంధ	అంధము
జాల	young	జాలుడు	జాల	జాలము
వృద్ధ	aged, old	వృద్ధుడు	వృద్ధ	వృద్ధము
శ్రేష్ఠ	excellent	శ్రేష్ఠుడు	శ్రేష్ఠ	శ్రేష్ఠము
నిర్మల	pure	నిర్మలుడు	నిర్మల	నిర్మలము
అల్ప	small, mean	అల్పుడు	అల్ప	అల్పము
ఉన్నత	lofty, tall	ఉన్నతుడు	ఉన్నత	ఉన్నతము
ప్రాశస్త్య	short	ప్రాశస్త్యుడు	ప్రాశస్త్య	ప్రాశస్త్యము
దీర్ఘ	long	దీర్ఘుడు	దీర్ఘ	దీర్ఘము
దరిద్ర	poor	దరిద్రుడు	దరిద్ర	దరిద్రము
యోగ్య	fit, proper	యోగ్యుడు	యోగ్య	యోగ్యము
విశాల	extensive	విశాలుడు	విశాల	విశాలము
చమత్కార	deaterous	చమత్కారి	చమత్కారి	చమత్కారి
అహంకారి	arrogant	అహంకారి	అహంకారి	అహంకారి

290 తత్వము adjectives, when immediately prefixed to substantives, do not in general admit of declension. They usually require the particles అను-అయిన

or అయినటువంటి to be affixed to the nominative singular, if the substantive be neuter; and if the substantive be masculine or feminine, either to the singular or plural nominative, according as the substantive may be in the singular or plural number: feminine తత్సమము adjectives in ు, before affixing these particles, previously change the final ు into ురాలు in the singular, and ురాంఱ్రు or ురాంఱ్రు in the plural, from the word అలు, denoting a female; thus, సుందరఱై నయిల్లు or యింఱ్రు a handsome house or houses, సుందరుఱై నపు రమఱు a handsome man, సుందరు ఱై నపురుఱులు handsome men, సుందరు రా ఱై నస్త్రీ a handsome woman, సుందరురాంఱ్రయిన స్త్రీలు or సుందరురాంఱ్రయిన స్త్రీలు handsome women.

Neuter తత్సమము adjectives in ము, instead of affixing అను.అయిన or అయినటువంటి, may, like the ఱేశ్యము adjectives, change the final ము, to పు or ఱపు; thus, we may say సరసపు or సరసఱపువలుకు or వలుకులు a mellifluent expression or expressions (literally, words full of quintessence.)

Sanskrit adjectives ending in the terminations వత్ and మత్, when adopted into Teloo᱑oo, change them, in the masculine gender to వంతుఱు and మంతుఱు; in the feminine, to వంతురాలు and మంతురాలు, or వతి and మతి; and in the neuter gender, to వంఱము and మంఱము, or వత్తు and మత్తు.

EXAMPLES.

Crude Adjective.	Masculine.	Feminine.	Neuter.
బలవత్ .. strong	బలవంతుఱు	బలవంతురాలు బలవతి	బలవంఱము బలవత్తు
బుద్ధిమత్ .. sensible	బుద్ధిమంతుఱు	బుద్ధిమంతురాలు బుద్ధిమతి	బుద్ధిమంఱము బుద్ధిమత్తు
భాగ్యవత్ happy, rich	భాగ్యవంతుఱు	భాగ్యవంతురాలు భాగ్యవతి	భాగ్యవంఱము భాగ్యవత్తు

తత్సమము adjectives, preceding తత్సమము substantives, often drop all their Teloo᱑oo terminations, and are compounded with the substantive in their uninflected or crude state, according to the rules of Sanskrit grammar; thus,

దుష్టుడు wicked and రాతుసుడు a giant may become దుష్టరాతుసుడు
 [a wicked giant.
 శ్రేష్ఠము .. excellent and .. అశ్వము a horse..... శ్రేష్ఠశ్వము an
 [excellent horse.
 అధికము much, and.....ధనము money అధికధనము
 [much money.
 ధనవంతుడు opulent, and.. శ్రుభువు a master..... ధనశ్రుభువు
 [an opulent master.

294 In the common dialect, neuter adjectives in ము, of whatever class, are constantly prefixed, with the particles అను - అయిన or అయినటువంటి, to substantives of all genders and numbers promiscuously; thus, సుందరమను - సుందరమయిన or సుందరమయినటువంటి - పురుషుడు - పురుషులు - స్త్రీ - స్త్రీలు - ముఖము - ముఖములు &c, a handsome man-men-woman-women-face, faces, &c.

295 The rules respecting తద్వచము and అన్యదేశ్యము substantives are also applicable to adjectives of the same descriptions.

OF ADJECTIVE PRONOUNS.

296 The adjective pronouns may be divided into the same classes as the substantive pronouns of the third person, viz. definite and indefinite, with the addition of the possessive pronouns.

POSSESSIVES.

297 The possessive pronouns consist of the possessive or genitive cases of the respective substantive pronouns, without the postposition యొక్క viz.

నా	my	వాని	his (remote)
మా	our	దాని	her or its (do)
మన	our	వీరి	their M & F. (proximate)
నీ	thy	నీటి	their N. (do)
మీ	your	వారి	their M. & F. (remote)
వీని	his (proximate)	వాటి	their N. (do.)
దీని	her or its (proximate)	తన	his, her, its
		తమ	their

298 These pronouns are indeclinable; they are prefixed to nouns in the same manner as the దేశ్యము adjectives, but without affixes of any kind; thus, నాయిల్లు my house, వారిగుడ్డుములు their horses, &c.

OF ADJECTIVE PRONOUNS.

89

DEFINITE PRONOUNS.

Each of the definite adjective pronouns consists of one long vowel; viz. the 299 demonstrative proximate ఈ, or, as it is vulgarly written, యీ, meaning *this*; the demonstrative remote ఆ *that*; and the interrogative ఏ or, as it is commonly written, యే, *what*? When prefixed to substantives, these pronouns are sometimes converted into their corresponding short vowels, and the following consonant is then doubled; thus, ఈశమలము or ఇక్ష్మలము or, as it is commonly written, యీశమలము or యిక్ష్మలము *this lotus*, ఆకాలము or అక్ష్మలము *that time*, ఏకాలము or ఏక్ష్మలము or as it is vulgarly written యేకాలము or యేక్ష్మలము *what time*? When the vowel is shortened, the శ is doubled, in each of these examples.

INDEFINITE PRONOUNS.

The indefinite adjective pronouns are prefixed to plural substantives, without any intermediate affix; they are merely the nominative cases of the indefinite substantive pronouns of the third person, viz. 300

M. & F.	N.	
ఇందఱు.....	ఇన్ని.....	<i>so many.</i>
అందఱు.....	అన్ని.....	<i>all.</i>
కొందఱు.....	కొన్ని.....	<i>a few.</i>
ఎందఱు.....	ఎన్ని.....	<i>how many?</i>

The indeclinable particle అంత, commonly written అంతా, meaning the 301 whole, in full, &c. affixed to substantives, has the same force as the pronouns అందఱు or అన్ని prefixed to them; thus, అందఱుమనుష్యులు or మనుష్యులంత *all men*, అన్నివస్తువులు or వస్తువులంత *all things*.





CHAPTER FIFTH.

V E R B S.

Telooḡoo verbs are of four kinds ; neuter, active, passive, and causal. 302

These verbs are divided into two parts, the affirmative, and the negative ; and 303
each of these two parts has an indicative mood, an imperative mood, participles,
and a verbal noun. The affirmative verb has an infinitive, but the negative verb
has none.

I N D I C A T I V E.

The indicative mood, in the affirmative verb, has, properly, only four tenses ; 304
the present, the past, the future, and the aorist. In the negative verb, the aorist
is the only tense. Each of these tenses has two numbers, the singular and the
plural ; and in each number there are three persons ; but there is no distinction
of gender, except in the third person. In the singular number of most of the
tenses, the third person masculine is distinguished from the third person feminine
and neuter, both of which are the same. In the plural, the third person mascu-
line and feminine are one ; and the neuter is, in general, different from both.
In a few cases, however, the third person is the same for all genders.

I M P E R A T I V E.

The imperative has two numbers ; the singular and the plural. This mood, 305
in the affirmative verb, has two persons ; the 2d in the singular, and the 1st
and 2d in the plural. In the negative verb, it has the 2d person only in each
number.

P A R T I C I P L E S.

The participles are of two distinct kinds : the one we shall denominate *verbal*, 306
and the other *relative*, participles.

The affirmative verb has two verbal participles ; the present and the past. 307

The negative verb has one only, indefinite as to time. These verbal participles require the addition of some personal termination, or of some tense of another verb, in order to distinguish number and person. They can never be used as adjectives, or substantives, like the English participles, in such phrases as, *the sounding shore, by promising, in speaking*, &c. &c. they must almost invariably be followed by a personal termination, or be governed by some tense of a verb; as in the phrases, *frowning she speaks, pleased he departed, wondering he stands*. The words *frowning, pleased, and wondering*, represent the Telooḡoo verbal participle; and the words *speaks, departed, and stands*, the Telooḡoo governing verb.

308 In the affirmative verb, there are three relative participles; the present, the past, and the indefinite; in the negative verb the indefinite only. They admit of no personal terminations, they can precede no verb, and are termed *relative participles*, because the power of the English relative pronoun *who, which, that*, is inherent in them: they therefore always refer to some noun or pronoun with which they agree, as adjectives; thus, *a tree which grows, a horse that leaps*, would be expressed in Telooḡoo by the relative participles; viz. *పరి కీచెట్టు a growing tree, ఎదుకొనెట్టు a leaping horse*. In order that the reader may recollect that our relative pronouns are inherent in this part of the Telooḡoo verb, the relative *that* (selected, as agreeing promiscuously with all genders) will be prefixed to it in English; thus, *that leaps, that grows, &c.*

VERBAL NOUNS.

309 The verbal nouns are declinable substantives, expressing the action itself which is signified by the verb. Those terminating in *-కొ* follow the rules for the second declension; and those ending in any other syllable, are declined like nouns of the third declension.



310 The origin of every part of the Telooḡoo verb may be traced to that crude form of it termed the *కామ root*; which is sometimes also an abstract noun, and, in the common dialect, is often the 3d person singular of the affirmative imperative. It always ends in *క*; thus,



Root in...న

PRINCIPAL PARTS OF THE VERB. (Present verbal participle formed by adding to the root of all verbs చు, or, in the common dialect తు : the word ఉన్ను, from the verb ఉండు)

Past do.....do..... 9

THE VERB. (Infinitive formed by dropping the final వ of the root.

[participles, which, in consequence, may respectively be, may be added to these two respectively end in చున్ను and తున్ను.

Affirmative verb.												Negative verb.								
Persons.		Indicative mood.			Imperative mood.		Relative participles.			Verbal Noun.		Persons.	Indicative mood.		Imperative mood.		Participles.		Verbal Noun.	
		Present.	Past.	Future.	Aorist.		Present.	Past.	Indefinite.				Aorist.				Verbal	Relative		
		Add to the present verbal participle in చున్ను, or in the common dialect to those in చు-తున్ను or తు	Add to the past verbal participle.		Add to the root.		change న్ను of the present verbal participle to	Add to the past verbal participle.	add to the root	add to the Infinitive										
Singular.	1st.	—ను	తి ని* or నాను	—దను or the common dialect	—ను	దును*	న్ను	—ను	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—ను	—ను	—ను	—ను	కుము or కుమి	క	ని	మి	
	2d.	—వు	తి వి నావు	—దవు	—వు	దువు	న్ను	—వు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—వు	—వు	—వు	—వు	కుము or కుమి	క	ని	మి	
	3d.	—డు	—ను*	—దిని*	—చిని or —చి	—చు*	న్ను	—డు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—డు	—డు	—డు	—డు	కుము or కుమి	క	ని	మి	
	4th.	—దు	—ను*	—దిని*	—చిని or —చి	—చు*	న్ను	—దు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—దు	—దు	—దు	—దు	కుము or కుమి	క	ని	మి	
Plural.	1st.	—ము	తి మి నాము	—దము	—ము	దుము	న్ను	—ము	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—ము	—ము	—ము	—ము	కుము or కుమి	క	ని	మి	
	2d.	—వు	తి వి నావు	—దవు	—వు	దువు	న్ను	—వు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—వు	—వు	—వు	—వు	కుము or కుమి	క	ని	మి	
	3d.	—డు	—ను*	—దిని*	—చిని or —చి	—చు*	న్ను	—డు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—డు	—డు	—డు	—డు	కుము or కుమి	క	ని	మి	
	4th.	—దు	—ను*	—దిని*	—చిని or —చి	—చు*	న్ను	—దు	—దు or —ది, or in the common dialect —చి or —చిటి	—దు or —ది, or in the common dialect	—దు	—దు	—దు	—దు	—దు	కుము or కుమి	క	ని	మి	

N. B. The ను or ని at the end of the terminations marked thus * are to be considered as Drootuprukrootica affixes, which may be dropped, or changed into some of the other affixes mentioned in the second Chapter. When the termination added is a vowel, or commences with a vowel, and the word to which it is affixed terminates with a vowel, the final vowel is dropped; thus, the root పాడు to sing, adding ను to form the past verbal participles, drops the final వ, and becomes పాది; or adding ను to form the future, పాడెదను &c. &c. never పాడునెదను &c. If roots of three syllables, whereof the middle one ends with a vowel, or terminations beginning with these vowels, they always change the middle వ to form the past verbal participle, or —చి to form one of the indefinite relative participles, makes అదిగి. అదిగి never అడుగి or అడుగి. If such roots change the final వ to —, Hence, in the infinitive, &c. they have two forms; అడుగ or అడుగి.

In books, the root itself is often used as the indefinite relative participle of the affirmative verb.

It will be perceived, that the whole of the negative verb is derived from the infinitive of the affirmative verb.

అలకించు	to hear, to listen.
అడ్డగించు	to prevent, to oppose.
ఉరదించు	to console, to comfort.
ఎదిరించు	to oppose.
కుక్కురించు	to pour.
తెగించు	to venture, to dare.
దీనించు	to bless.
పవ్వలించు	to lie down.
బుగుచ్చు	to bud.
తలచు	to think.
ప్రేరేచు	to induce, to excite.
ఎగయు	to fly.
వెనయు	to be twisted.
మెలుయు	to shine.
కూయు	to make a noise, to bark.
చేయు	to make.
రాయు	to write.
కురియు	to rain.
అడుగు	to ask.
ఉలుము	to thunder.
ఎగురు	to fly.
శుడుగు	to clean, to wash.
చదువు	to study, to read.
తియగు	to wander, to turn back.
దుముకు	to leap.
పెరుగు	to grow.
పడుగు	to spin.

It is necessary to remark that, although the Teloo-goo root has been translated with *to*, the sign of the English infinitive, it is never used in an infinitive signification.



CSL

- 312 From the root thus terminating in *ṣ*, are formed the verbal participles, and the infinitive of the affirmative verb ; and from these three principal parts of the verb, viz. the root, the verbal participles, and the infinitive of the affirmative verb, spring all the rest of it's parts, both affirmative, and negative, as shewn in the following table.



THE PRINCIPAL PARTS OF THE VERB.

From the root in *౪*, the present verbal participle is formed, by adding *చు* in 313
the superior, and *చు* in the inferior dialect; thus, *కొట్టు*, *to beat*, makes *కొట్టు*
చు or *కొట్టుచు*, *beating*. The participle *ఉన్న* from the root *ఉండు* *to be*,
may be added, as an auxiliary, to each of these participles, which, by the rules
for *Sundhi*, make *చున్న* and *చున్న* respectively; hence *కొట్టుచున్న* and
కొట్టుచున్న *beating*.

The past verbal participle is formed by changing *౪* of the root into *౪*; in 314
other words, as expressed in the table, by adding *౪* to the root in *౪*, the final *౪*
being dropped: thus, from *కొట్టు*, *to beat*, comes *కొట్టి*, *having beaten*.

The infinitive is formed by merely dropping the final *౪* of the root; thus, 315
from the root *కొట్టు* comes *కొట్ట*, *to beat*.

INDICATIVE MOOD.

The present tense is derived from the present verbal participles; the past tense 316
from the past verbal participle; the future and the affirmative aorist from the
root, and the negative aorist from the infinitive, by the addition of the affixes
shewn in the table, which consist partly of certain terminations defining the
several persons singular and plural, partly of particles interposed between
these personal terminations, and the principal parts of the verb, whence the
tenses are derived.

PERSONAL TERMINATIONS.

The personal terminations of the verb are derived from the substantive 317
pronouns.

The personal terminations of the first and second persons are, 318

For all the tenses, except the first form }
of the past tense } For the first form of the past tense.

Singular.....	1 న	.....	ని
	2 వు	.....	వి
Plural.....	1 ము	.....	మి
	2 రు	.....	రి

తప్పకుండా

319 Except the first form of the past tense, which merely converts the final *o* to *u*, the first person singular of all the tenses ends in *ను*, the termination of the pronoun *నేను I*; the second person singular, in the same manner, terminates in *వు*, the final syllable of *నీవు thou*; the first person plural ends in *ము*, the termination of *మేము we*; and the second person plural ends in *రు*, the termination of *మీరు you*.

320 The personal terminations of the third person are not so regular: they stand thus.

		Present.	Past.		Future.		Aorist.	Negative Aorist.
			1st form.	2d form.	1st form.	2d form.		
Singular.	మ	చు	ను	చు	ను	ను	చు	చు
	న	ది	ను	ది	ను	ది	ను	దు
Plural.	మ	రు	రు	రు	రు	రు	రు	రు
	న	ని	ను	ని	ను	ని	ను	పు

321 In the present tense, in the second form of the past, and in the negative aorist, the third person singular ends, in the masculine, with *చు*, the final syllable of the pronouns *వీచు* or *వాచు*, *he*; in the feminine and neuter gender of the two first mentioned tenses, it terminates with *ది*, the final syllable of the pronouns *ఇది* or *అది*, *she* or *it*; but in the feminine and neuter of the last mentioned tense, it ends with *దు*. The first form of the past tense, and the affirmative aorist, have *ను*, and the two forms of the future *ని*, for all genders in the third person singular.

322 Except the first form of the perfect tense, which merely converts *o* into *u*, the third person plural of all the tenses in the masculine and feminine genders ends in *రు*, the final syllable of the pronouns *వీరు* or *వారు*, *they*, in the neuter of the present tense, and of the second form of the past tense, it ends in *ని*, the final syllable of the neuter pronouns *ఇది* or *అది*, *they*; but the other tenses have the neuter plural the same as in the neuter singular, except the negative aorist, which terminates in *వు*.



INTERMEDIATE PARTICLES.

Before affixing the personal terminations above stated to the principal parts of the verb, from which the tenses are derived; the affirmative tenses assume certain intermediate particles, which are the same for the first and second persons both singular and plural, but are liable to variation in the third person, as shewn below.

1st and 2d persons singular and plural.		3d person singular.	3d person plural.		
		M.	F. & N.	M. & F.	F.
Present.....	—	—	న	—	న
Past... { 1st form.....	తి	—	—	—	—
{ 2d form.....	నా	నా	న	నా	న
Future { 1st form.....	డ	డి	డ	డ	డి
{ 2d form.....	డి	or డి	డి	or డి	or డి
Aorist	దు	—	—	దు	—

In the present tense, long — (దీఘము) is prefixed to all the personal terminations, except the third person feminine or neuter in the singular, and the third person neuter in the plural, which prefix న.

In the first form of the past tense, తి is prefixed to all the personal terminations, except to those of the third person, which take — before them in the singular, and in the neuter plural; in the masculine and feminine plural, there is no prefix. In the second form of the past tense, నా is prefixed to all the personal terminations, except the third person feminine and neuter in the singular, and the third person neuter in the plural, which prefix న.

The first form of the future prefixes డ to all the personal terminations, except to those of the third person singular and the neuter of the third person plural, which prefix డి. The second form prefixes డి to all the personal terminations; but in the third person singular, and in the neuter of the third person plural, it may at pleasure be changed into డ.

The affirmative aorist prefixes దు to all the personal terminations, except to those of the third person singular, and of the neuter third person plural, which take no prefix.



- 328 The negative aorist does not assume any prefix before the personal terminations,

PRESENT TENSE.

- 329 The personal terminations, connected with the intermediate particles for the present tense, are exhibited in the table; thus, $\text{—ను} - \text{—వు} - \text{—డు} - \text{న్నది} \&c.$ When these affixes are added to the present verbal participle, in order to form the present tense, the final u of the participle is dropped, and the present verbal participle, in all verbs, having four forms, viz. $\text{చు} - \text{తు} - \text{చున్ను} - \text{and} - \text{తున్ను}$, the present tense, which is formed from the participles, has also four forms, viz. $\text{చాను} - \text{తాను} - \text{చున్నాను} - \text{తున్నాను} \&c.$ thus, the present verbal participles $\text{కొట్టుచు} - \text{కొట్టుతు} - \text{కొట్టుచున్ను}$ and కొట్టుతున్ను *beating*, respectively, make $\text{కొట్టుచాను} \&c. - \text{కొట్టుతాను} \&c. - \text{కొట్టుచున్నాను} \&c. \text{ or } \text{కొట్టుతున్నాను} \&c. \text{ I } \&c. \text{ beat}$; but it will be seen, from the table, that the third person feminine or neuter in the singular, and the third person neuter in the plural, are not added to the participles in చున్ను or తున్ను , but only to those in చు or తు : they have, therefore, only two forms; viz. చున్నది or $\text{తున్నది} - \text{చున్నవి}$ or తున్నవి respectively; for the conversion in the singular of న్న to o , in the common dialect, can hardly be reckoned a new form; thus, కొట్టుచున్నది or కొట్టుతున్నది *she or it beats*, కొట్టుచున్నవి or కొట్టుతున్నవి *they beat*. The participles in చు and చున్ను are both strictly grammatical, but those in తు and తున్ను are generally used in the common dialect. Of the four forms of the present tense derived from these participles, that only which is derived from the participle in చున్ను viz. $\text{చున్నాను} \&c.$ is strictly grammatical, the form derived from the grammatical participle in చు , viz. చాను , is vulgar, and its use is confined chiefly to the religious bramins of the Northern districts: but the forms derived from the participles in తు and తున్ను , viz. తాను and $\text{తున్నాను} \&c.$ are in common use, and should always be selected in preference to the other forms, when we speak the language.

PAST TENSE.

- 330 There is not any variation in the past verbal participle, from which the two forms of the past tense are derived; their formation, as shewn in the table, is



therefore very simple; కొట్టి having beaten makes in the first form కొట్టెను I have beaten, కొట్టెతివి thou hast beaten &c. The third person of the first form is కొట్టెను he, she, or it has beaten, the *o* of కొట్టి being dropped when the termination ను, beginning with a vowel, is added to it. In the second form, కొట్టి having beaten, makes కొట్టినాను &c. I have beaten &c. Both of these forms are strictly grammatical, and both are equally in common use.

FUTURE.

All the terminations added to the root, to compose the two forms of this tense, commence with vowels; the final *o* of the root is therefore dropped, when they are added to it; thus, the root కొట్టు makes కొట్టెదను or కొట్టెను, I will beat. The second form of this tense is used by the vulgar only. The first person singular of the second form of this tense must not be confounded with the third person singular in the first form of the past tense. కొట్టెను I will beat is entirely distinct, in meaning, from కొట్టెను he, she, or it has beaten; but the only difference in writing or pronouncing them, is, that the *o* before ను is long in the former, and short in the latter. It is of much importance to the reader to understand, that the two forms of the future tense are seldom used; the present or the aorist being commonly substituted for them.

AORIST.

The formation of the affirmative aorist from the root, and of the negative aorist from the infinitive, by the addition of the affixes shewn in the table, is so simple, as scarcely to require explanation: the root కొట్టు makes its affirmative aorist కొట్టుదును, I do beat, have beaten, or will beat; and from the infinitive కొట్ట comes కొట్టను, I do not beat, have not beaten, or will not beat.

IMPERATIVE, PARTICIPLES, AND VERBAL NOUNS.

AFFIRMATIVE VERB.

The affirmative imperative is formed by adding to the root ము or మీ for the 2d person singular; చము, or in the common dialect చాము, for the 1st person plural; and చు or చీ for the 3d person plural: the last mentioned termination, in the common dialect, is added to the infinitive, instead of the root; thus, from

కొట్టు come కొట్టుము or కొట్టుమీ *beat thou*; కొట్టుదము, or in the common dialect కొట్టుదాము, *let us beat*, కొట్టుచు or కొట్టుచీ, or in the common dialect కొట్టండి, *beat ye*; the reader, however, will bear in mind that, by rule 310, the root itself, in the common dialect, is often used as the 2d person singular of the affirmative imperative; instead of కొట్టుము or కొట్టుమీ, therefore, we constantly say కొట్టు *beat thou*.

334 The formation of the verbal participles, in the affirmative verb, has already been explained; see rules 313 and 314: it only remains, therefore, to shew the manner in which the relative participles are formed: the present relative participle is formed from the present verbal participles in న్ను, by changing న్ను into న్న: there are two verbal participles in న్ను, viz. the grammatical participle in చున్న, and the common participle in తున్న; the relative participle, therefore, has also two corresponding forms, చున్న and తున్న; thus, from కొట్టుచున్న and కొట్టుతున్న *beating*, come కొట్టుచున్న and, in the common dialect, కొట్టుతున్న *that beats*. The past relative participle is formed by adding the syllable న to the past verbal participle; thus, from కొట్టి *having beaten*, comes కొట్టిన *that has beaten*; the indefinite relative participle is formed by adding to the root ఁడు or ఁడి in the superior, and -కొరి -కీడి in the common dialect, and as all these terminations commence with a vowel, the *v* final of the root must be dropped when they are added: thus, the root కొట్టు makes its indefinite relative participle కొట్టెడు or కొట్టేడి in the superior dialect, and in the common dialect, కొట్టి or కొట్టేటి *that beats, has beaten, or will beat*. The root itself is sometimes, in books, used as the indefinite relative participle.

335 The affirmative verbal noun is formed by adding త to the root, or in the common dialect, by adding చము to the infinitive; thus, from కొట్టు come కొట్టుత, or in the common dialect కొట్టచము *the beating*.

NEGATIVE VERB.

336 The negative imperative is formed by adding to the infinitive కుచు or కుమీ, or in the common dialect క, for the 2d person singular; and కుచు or కుచీ, or in the common dialect కండి, for the 2d person plural; thus, from కొట్టు *to beat*



come కొట్టకుము or కొట్టకుమీ or కొట్టక beat not thou; and కొట్టకుడు or కొట్టకుడే or కొట్టకండి beat not ye. By adding to the infinitive క, we form the negative verbal participle; by adding to it ని, we form the negative relative participle; and by adding to it మి, we form the negative verbal noun; thus, from కొట్ట to beat come కొట్టక without beating or having beaten; కొట్టని that does not, has not, or will not beat; and కొట్టమి the not beating.

Neuter and active verbs are conjugated in the same manner: we shall, therefore, treat of them conjointly; merely distinguishing the దేశ్యము from the తత్సమము verbs: we shall afterwards submit an example of the passive verb, and shall conclude this chapter with a few remarks on the causal verb. 337

OF దేశ్యము VERBS.

Roots in చు or యు undergo certain changes to which other verbs are not liable: we shall, therefore, divide the verbs into three conjugations; the first, including all verbs the root of which terminates in any other syllable than యు or చు; the second, all those that have the root in యు; and the third, all those of which the root terminates in చు; and, in giving an example of each conjugation, we shall place first the correct grammatical form, the common forms following in order, as they more or less approach to it. 338

FIRST CONJUGATION.

All the roots that terminate in any other syllable than యు or చు belong to this conjugation; and merely require the addition of the different terminations mentioned in the foregoing table. 339

The root కొట్ట to beat, is selected as an example of this conjugation. 340

Root.....	కొట్ట	common.	common.
Present verbal participle.....	కొట్టుచున్న	కొట్టచు	కొట్టతున్న
Past. do.....	కొట్టి	having beaten.	
Infinitive.....	కొట్ట	to beat.	

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

common.

Singular.	1st.	కొట్టుచున్నాను.....	కొట్టుచాను.....	I beat.
	2d.	కొట్టుచున్నావు.....	కొట్టుచావు.....	Thou beatest.
	3d.	కొట్టుచున్నాడు.....	కొట్టుచాడు.....	He beats.
	F. & N. M.	కొట్టుచున్నది.....	{ కొట్టుచున్నది } { కొట్టుచుంది }	She or it beats.
Plural.	1st.	కొట్టుచున్నాము.....	కొట్టుచాము.....	We beat.
	2d.	కొట్టుచున్నారు.....	కొట్టుచారు.....	You beat.
	3d.	కొట్టుచున్నారు.....	కొట్టుచారు.....	They beat.
	N. & N. F.	కొట్టుచున్నవి.....	కొట్టుచున్నవి.....	

common.

common.

Singular.	1st.	కొట్టుచున్నాను.....	కొట్టురాను.....	I beat.
	2d.	కొట్టుచున్నావు.....	కొట్టురావు.....	Thou beatest.
	3d.	కొట్టుచున్నాడు.....	కొట్టురాడు.....	He beats.
	F. & N. M.	{ కొట్టుచున్నది } { కొట్టుచుంది }	{ కొట్టుచున్నది } { కొట్టుచుంది }	She or it beats.
Plural.	1st.	కొట్టుచున్నాము.....	కొట్టురాము.....	We beat.
	2d.	కొట్టుచున్నారు.....	కొట్టురారు.....	You beat.
	3d.	కొట్టుచున్నారు.....	కొట్టురారు.....	They beat.
	N. & N. F.	కొట్టుచున్నవి.....	కొట్టురున్నవి.....	

PAST.

Singular.	1st.	కొట్టితిని.....	కొట్టినాను.....	I have beaten.
	2d.	కొట్టితివి.....	కొట్టినావు.....	Thou hast beaten.
	3d.	కొట్టితిను.....	కొట్టినాడు.....	He has beaten.
	F. & N. M.	కొట్టితిను.....	{ కొట్టినది } { కొట్టింది }	She, or it has beaten.

OF VERBS.

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Plural.	1st.	బోల్చితిమి.....కొట్టినాము.....	<i>We have beaten.</i>
	2d.	బోల్చితిరి.....కొట్టినారు.....	<i>You have beaten.</i>
	3d.	బోల్చిరి.....కొట్టినారు.....	} <i>They have beaten.</i>
	N. M.&F.	బోల్చినను.....కొట్టినవి.....	

FUTURE.

common.

Singular.	1st.	బోల్చిదను.....కొట్టినను.....	<i>I shall beat.</i>
	2d.	బోల్చిదవు.....కొట్టెవు.....	<i>Thou wilt beat.</i>
M.F.&N.	3d.	బోల్చిదిని.....	} <i>He, she or it will beat.</i>
		కొట్టినవి.....	
Plural.	1st.	బోల్చిదము.....కొట్టెము.....	<i>We shall beat.</i>
	2d.	బోల్చిదరు.....కొట్టెరు.....	<i>You will beat.</i>
	3d.	బోల్చిదరు.....కొట్టెరు.....	} <i>They will beat.</i>
	N. M.&F.	బోల్చిదని.....	

AORIST.

Singular.	1st.	బోల్చుదును.....	<i>I beat, did beat, or shall beat.</i>
	2d.	బోల్చుదువు.....	<i>Thou beatest, didst beat, or wilt beat.</i>
M.F.&N.	3d.	బోల్చుదును.....	<i>He, she, or it beats, did beat, or will beat.</i>
		బోల్చుదుము.....	<i>We beat, did beat, or shall beat.</i>
Plural.	1st.	బోల్చుదుగు.....	<i>You beat, did beat, or will beat.</i>
	2d.	బోల్చుదురు.....	} <i>They beat, did beat, or will beat.</i>
	3d.	బోల్చుదును.....	
	N. M.&F.	బోల్చుదును.....	

IMPERATIVE MOOD.

Singular.	2d.	బోల్చుము.....బోల్చునీ.....కొట్టు.....	<i>beat thou.</i>
		కొట్టుదము.....కొట్టుదాము.....	<i>let us beat.</i>
Plural.	1st.	బోల్చుదు.....కొట్టుడి.....కొట్టుడి.....	<i>beat ye.</i>
	2d.	బోల్చుదు.....కొట్టుడి.....కొట్టుడి.....	

RELATIVE PARTICIPLES.

PRESENT.

common.

కొట్టుచున్న.....కొట్టుచున్న.....that beats.

PAST.

బొడ్డెన.....that has beaten.

INDEFINITE.

common. common.

కొట్టు.కొట్టెడు.కొట్టెది.కొట్టే.కొట్టెటి.....that beats, has beaten, or will beat.

VERBAL NOUN.

కొట్టుట.....కొట్టడము.....the beating.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	కొట్టను.....	I do not, did not, or shall not beat.
	2d.	కొట్టవు.....	Thou dost not, didst not, or will not beat.
	3d.	కొట్టడు.....	He does not, did not, or will not beat.
Plural.	1st.	కొట్టదు.....	She, or it, does not, did not, or will not beat.
	2d.	కొట్టము.....	We do not, did not, or shall not beat.
	3d.	కొట్టరు.....	You do not, did not, or will not beat.
		కొట్టరు.....	They do not, did not, or will not beat.
		కొట్టవు.....	

IMPERATIVE.

Sing.	2d.	కొట్టకుము.....కొట్టకుమి.....	కొట్టక.....beat not thou.
Plu.	2d.	కొట్టకుడు.....కొట్టకుచి.....	కొట్టకండి beat not ye.

VERBAL PARTICIPLE.

కొట్టక.....without beating, or without having beaten.

RELATIVE PARTICIPLE.

కొట్టని.....that does not, did not, or will not beat.

VERBAL NOUN.

కొట్టని.....the not beating.

The following are a few examples of the numerous verbs in the first conjugation which, in all their forms, are similar to కొట్టు *to beat*. 341

Root. Present verbal participle. Past verbal participle. Infinitive.

పలుకు	పలుకుచున్న	&c.....	పలికి	.....	పలుక	to utter, to pronounce.
అమ్ము	అమ్ముచున్న	&c.....	అమ్మి	.....	అమ్మ	to sell.
అల్లు	అల్లుచున్న	&c.....	అల్లి	.....	అల్ల	to plait.
ఆడు	ఆడుచున్న	&c.....	ఆడి	.....	ఆడ	to play.
ఆరు	ఆరుచున్న	&c.....	ఆరి	.....	ఆర	to become cool, to be extinguished.
ఈడు	ఈడుచున్న	&c.....	ఈడి	.....	ఈడ	to swim.
ఈను	ఈనుచున్న	&c.....	ఈని	.....	ఈన	to bring forth, to produce, [applied to cattle, or grain.
ఉబ్బు	ఉబ్బుచున్న	&c.....	ఉప్పి	.....	ఉబ్బ	to swell.
ఉకోట్టు	ఉకోట్టుచున్న	&c.....	ఉకోట్టి	.....	ఉకోట్ట	to listen.
ఉండు	ఉండుచున్న	&c.....	ఉండి	.....	ఉండ	to be rocked.
ఉను	ఉనుచున్న	&c.....	ఉని	.....	ఉన	to lean upon.
ఎక్కు	ఎక్కుచున్న	&c.....	ఎక్కి	.....	ఎక్క	to mount.
ఎండు	ఎండుచున్న	&c.....	ఎండి	.....	ఎండ	to dry.
అదుము	అదుముచున్న	&c.....	అదిమి	.....	అదమ	to press.
ఇలుకు	ఇలుకుచున్న	&c.....	ఇలికి	.....	ఇలుక	to insert (in writing.)
ఉడుకు	ఉడుకుచున్న	&c.....	ఉడికి	.....	ఉడక	to boil.
ఉడికు	ఉడికుచున్న	&c.....	ఉడికి	.....	ఉడక	to wash, to bleach.
ఉబుకు	ఉబుకుచున్న	&c.....	ఉబికి	.....	ఉబక	to overflow.
కొలుకు	కొలుకుచున్న	&c.....	కొలికి	.....	కొలక	to bite.
నొలుకు	నొలుకుచున్న	&c.....	నొలికి	.....	నొలక	to be found.
నలుకు	నలుకుచున్న	&c.....	నలికి	.....	నలక	to cut.
పగలు	పగలుచున్న	&c.....	పగిలి	.....	పగల	to break.

EXCEPTIONS.

The undermentioned and a few other roots ending in న్ను, when followed by చు or డు, change న్నుచు or న్నుడు, at pleasure, into న్ను or డు, న్ను or డు; and in these verbs, the syllables చి or న్చి, followed by త, are invariably changed into ం, the చి being at the same time, converted into డ.

అను.....	to say.
కను.....	to see, to bring forth.
కొను.....	to buy, to take.
విను.....	to hear.
తిను.....	to eat.

343 For instance, కొను *to buy*, in order to form the present affirmative verbal participle, adds చు, and makes కొనుచు or కొన్ను or కొంచు *buying*; and in the affirmative aorist కొనుదును or కొన్నదును or కొందును. In the second and third persons plural of the affirmative aorist, instead of కొందురు, we may, by a rule applicable to these verbs only, change the య of దు, or the దు itself, into య; thus, కొందురు or కొందు, *you or they buy, did buy, or will buy*; thus also కొను followed by తున్ను, makes కొంటున్ను *buying*; and, in the perfect tense, కొని, followed by తిని, makes కొంటిని *I have bought*.

344 The foregoing verbs, together with

చను.....	to go.....	నను.....	to laugh or smile.
వెదను.....	to be corrupted.....	తను.....	to suit, to fit.
పడు.....	to fall.....	తెను.....	to break.
ఇడు.....	to place, to keep.....	దిను.....	to descend.

may at option change —, at the commencement of any of the terminations mentioned in the table, into యె; thus, కొనెను or కొనియెను *he has bought*, కొనెదను or కొనియెదను *I shall buy*.

345 All the roots mentioned above as exceptions, instead of forming the past relative participle of the affirmative verb in the regular manner, may, at pleasure, form it by changing the final వ of the root into య and doubling the preceding consonant; thus, we say either కొనిన or కొన్న that bought, తనన or తన్న that fitted.

346 The roots in ను specified in rule 342, together with the three roots in చు mentioned in rule 344, contract the second form of the past tense, in a manner peculiar to themselves; by doubling the consonant of the second syllable, which coalesces with the vowel of the third syllable, and rejecting both the



vowel of the second syllable, and the consonant of the third syllable; thus, కొనినాను *I bought*, becomes కొన్నాను, and పడినాను, *I fell*, becomes పడ్డాను.

The verb కొను, *to buy*, is here given at full length, as an example of the 347 irregular verbs of this conjugation.

Root.....కొను.

Present verbal participles కొనుచున్ను.....^{common.}కొంచున్ను.....^{common.}కొనుచు.....కొంచు....
[కొంటున్ను.....కొంటు.....*buying*.]

Past.....do.....కొని.....*having bought*.

Infinitive.....కొన.....*to buy*.

Verbs in ను, such as కొను, do not derive any form of the present tense from 348 the participle in నుచు.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	కొనుచున్నాను.....కొంచున్నాను..... <i>I buy</i> .
	2d.	కొనుచున్నావు.....కొంచున్నావు..... <i>Thou buyest</i> .
	3d.	కొనుచున్నాడు.....కొంచున్నాడు..... <i>He buys</i> .
	Pl. N. P.	కొనుచున్నది.....కొంచున్నది..... <i>She or it buys</i> .
Plural.	1st.	కొనుచున్నాము.....కొంచున్నాము..... <i>We buy</i> .
	2d.	కొనుచున్నారు.....కొంచున్నారు..... <i>You buy</i> .
	3d.	కొనుచున్నారు.....కొంచున్నారు..... <i>They buy</i> .
	Pl. N. P.	కొనుచున్నవి.....కొంచున్నవి..... <i>They buy</i> .
Singular.	1st.	^{common.} కొంచాను..... ^{common.} కొంటున్నాను..... ^{common.} కొంటాను..... <i>I buy</i> .
	2d.	కొంచావు.....కొంటున్నావు.....కొంటావు..... <i>Thou buyest</i> .
	3d.	కొంచాడు.....కొంటున్నాడు.....కొంటాడు..... <i>He buys</i> .
	Pl. N. P.	కొంచున్నది.....కొంటున్నది.....కొంటున్నది..... <i>She or it buys</i> .
	Pl. N. P.	కొంచుంది.....కొంటుంది.....కొంటుంది..... <i>She or it buys</i> .

Plural.	1st.	కొంచాము....కొంటున్నాము....కొంటారు....	<i>We buy.</i>
	2d.	కొంచారు....కొంటున్నారు....కొంటారు....	<i>You buy.</i>
	3d.	కొంచారు....కొంటున్నారు....కొంటారు....	<i>They buy.</i>
	N. M. F.	కొంచున్నవి....కొంటున్నవి....కొంటున్నవి....	

PAST.

Singular.	1st.	కొంటిని.....కొనినాను..... ^{peculiar.} కొన్నాను.....	<i>I bought.</i>
	2d.	కొంటివి.....కొనినావు.....కొన్నావు.....	<i>Thou boughtest.</i>
	3d.	కొనెను.....కొనినాడు.....కొన్నాడు.....	<i>He bought.</i>
	N. M. F.	కొనెను..... కొనినది or కొనినది కొన్నది.....	<i>She or it bought.</i>
Plural.	1st.	కొంటిమి.....కొనినాము....కొన్నాము.....	<i>We bought.</i>
	2d.	కొంటిరి.....కొనినారు.....కొన్నారు.....	<i>You bought.</i>
	3d.	కొనిరి.....కొనినారు.....కొన్నారు.....	<i>They bought.</i>
	N. M. F.	కొనెను.....కొనినవి.....కొన్నవి.....	

FUTURE.

Singular.	1st.	కొనెదను..... ^{COMMON.} కొనేను.....	<i>I shall buy.</i>
	2d.	కొనెదవు.....కొనేవు.....	<i>Thou wilt buy.</i>
	3d.	కొనెదిని..... కొనేని or కొనిని 	<i>He she or it will buy.</i>
	N. M. F.		
Plural.	1st.	కొనెదము.....కొనేము.....	<i>We shall buy.</i>
	2d.	కొనెదరు.....కొనేరు.....	<i>You will buy.</i>
	3d.	కొనెదరు.....కొనేరు.....	<i>They will buy.</i>
	N. M. F.	కొనెదిని.....కొనేని..... కొనిని 	

AORIST.

Singular.	1st.	కొనుదును....కొందును....	<i>I buy, bought, or shall buy.</i>
	2d.	కొనుదువు...కొందువు....	<i>Thou buyest, boughtest, or will buy.</i>
	3d.	కొనును.....	<i>He, she, or it buys, bought, or will buy.</i>



IMPERATIVE MOOD.

RELATIVE PARTICIPLES.

PART.

R N D E F I N I T E

VERBAL NOUN:

NEGATIVE VERB.

INDICATIVE MOOD:

AORIST.

<i>Singular.</i>	3d. 3d. 1st.	అక్కడ	I do not, did not, or shall not buy.
	{ P. N. M.	అక్కడ	Thou dost not, didst not, or wilt not buy.
		అక్కడ	He does not, did not, or will not buy.
		అక్కడ	She or it does not, did not, or will not buy.
	3d. 2d. 1st.	అక్కడ	We do not, did not, or shall not buy.
<i>Plural.</i>	{ N. M. F.	అక్కడ	You do not, did not, or will not buy.
		అక్కడ	They do not, did not, or will not buy.
		అక్కడ	

IMPERATIVE MOOD.

Singular.	2d.	కొనకుము.....కొనకుమీ.....	కొనక.....	buy not thou.
			COMMON.	
Plural.	2d.	కొనకుడు.....కొనకుడి.....	కొనకంది.....	buy not ye.
			COMMON.	

VERBAL PARTICIPLE.

కొనక.....without buying, or without having bought.

RELATIVE PARTICIPLE.

కొనని.....that does not, did not, or will not buy.

VERBAL NOUN.

కొనని.....the not buying.

SECOND CONJUGATION IN యు.

349 All verbs having the root in యు form the affirmative aorist and imperative, either in the manner explained in the table rule 312, or by changing యుదు of the affirmative aorist into తు, and యుచ of the affirmative imperative into త; and, in these cases, if the vowel preceding యు be ఓ, it must be changed into ి; thus, from చేయు to do comes చేయుదును or చేతును I do, did, or shall do, చేయుచును or చేతము let us do; but the root తదియు, which has ఓ preceding యు, makes తదియుదును or తడుతును, and తదియుచును or తడుతము, never తదితును and తదితము.

350 In the common dialect, roots in యు form the second person of the affirmative imperative by changing the యు into యి; thus, చేయు to do makes చేయి do thou.

351 Roots in యు, when they affix ి or ి, or terminations beginning with these vowels, as shown in the table, rule 312, invariably change the final syllable యు into శు or శు; thus, the root చేయు to do, when it adds ి to form the past verbal participle, makes చేసి or చేశి having done, and when it adds ిచు to form the future, it makes చేసెదను or చేశెదను, &c. never చేయెదను &c. when followed by ట to form the verbal noun, and by ను in the third person singular of the affirmative aorist, such roots change the యు into శు at option.

N. B.—The verb కొను has two irregular forms in the second person of the affirmative imperative, viz. కొన్ను or కొమ్మి buy thou. కొందు or కొంది buy ye.

only; as చేయుట or చేసుట *the doing*, చేయును or చేసును *he, she, or it does, did, or will do*; and if the vowel preceding the యు be *o*, it must be changed into *u*; thus, తడియు *to be damp*, makes తడుసుట *the being damp*, తడుసును *he, she, or it is, was, or will be damp*, never తడిసుట, and తడిసును.

Roots in యు, when followed by తున్న or తు, *invariably change the syllable యు into the letter u*, which coalesces with the *o* in it's doubled form *oo*; thus, చేయు followed by తున్న or తు, to form the common present verbal participle always becomes చేస్తున్న and చేస్తు respectively, never చేయుతున్న and చేయుతు.

The following is an example of this conjugation.

Root.....చేయు

Present verbal participle చేయుచున్న ^{common.} చేయుచు ^{common.} చేస్తున్న చేస్తు *doing.*

Past.....do చేసి చేసి *having done.*

Infinitive.....చేయ to do.

Verbs of this conjugation do not derive any form of the present tense from the participle in యుచు.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

				COMMON.	COMMON.
Singular.	1st.	చేయుచున్నాను.....	చేస్తున్నాను.....	చేస్తాను.....	<i>I do.</i>
	2d.	చేయుచున్నావు.....	చేస్తున్నావు.....	చేస్తావు.....	<i>Thou dost.</i>
	3d.	చేయుచున్నాడు.....	చేస్తున్నాడు.....	చేస్తాడు.....	<i>He does.</i>
	4th.	చేయుచున్నది.....	{ చేస్తున్నది చేస్తున్నది. } { చేస్తుంది..... చేస్తుంది. }		<i>She or it does.</i>
Plural.	1st.	చేయుచున్నాము.....	చేస్తున్నాము.....	చేస్తాము.....	<i>We do.</i>
	2d.	చేయుచున్నారు.....	చేస్తున్నారు.....	చేస్తారు.....	<i>You do.</i>
	3d.	చేయుచున్నారు.....	చేస్తున్నారు.....	చేస్తారు.....	{ <i>They do.</i> }
	4th.	చేయుచున్నవి.....	చేస్తున్నవి.....	చేస్తున్నవి.....	

PAST.

Singular.	1st.	చేసితిని...చేశితిని...చేసి నాను.....చేశి నాను... I did.
	2d.	చేసితివి...చేశితివి...చేసి నావు.....చేశి నావు....Thou didst.
	3d.	చేసెను...చేశెను...చేసి నాడు.....చేశి నాడు....He did.
	F. & N. M.	చేసెను...చేశెను... $\left\{ \begin{array}{l} \text{చేసినది} \dots\dots\dots \text{చేశినది} \dots\dots\dots \\ \text{or} \dots\dots\dots \text{or} \\ \text{common.} \dots\dots\dots \text{common.} \end{array} \right\}$ She or it did.
Plural.	1st.	చేసితిమి..చేశితిమి...చేసి నాము....చేశి నాము We did.
	2d.	చేసితిరి..చేశితిరి.....చేసి నారు.....చేశి నారు You did.
	3d.	చేసెరి.....చేశెరి.....చేసి నారు....చేశి నారు
	N. M. & F.	చేసెను..చేశెను...చేసి నవి.....చేశి నవి.. } They did.

FUTURE.

Singular.	1st.	చేసెదను....చేశెదను....చేసేను....చేశేను I shall do.
	2d.	చేసెదవు....చేశెదవు....చేసేవు....చేశేవు Thou wilt do.
	3d.	చేసెదిని....చేశెదిని.. $\left\{ \begin{array}{l} \text{చేసేని} \dots\dots\dots \text{చేశేని} \dots\dots\dots \\ \text{or} \dots\dots\dots \text{or} \\ \text{common.} \dots\dots\dots \text{common.} \end{array} \right\}$ He, she, or it will do.
	M. F. & N.	చేసెని....చేశెని
Plural.	1st.	చేసెదము..చేశెదము..చేసేము..చేశేము We shall do.
	2d.	చేసెదరు....చేశెదరు..చేసేరు..చేశేరు.. You will do.
	3d.	చేసెదరు....చేశెదరు..చేసేరు..చేశేరు
	N. M. & F.	చేసెదిని....చేశెదిని...చేసేని....చేశేని } They will do.

AORIST.

Singular.	1st.	చేయుదును.....చేతును I do, did, or shall do.
	2d.	చేయుదువు.....చేతువు.....Thou dost, didst, or wilt do.
	3d.	చేయును.....చేనును He, she, or it does, did, or will do.
	M. F. & N.	చేయును.....చేనును
Plural.	1st.	చేయుదుము.....చేతుము.... We, do, did, or shall do.
	2d.	చేయుదురు.....చేతురు..... You do, did, or will do,
	3d.	చేయుదురు.....చేతురు.....
	N. M. & F.	చేయును.....చేనును... } They do, did, or will do.

OF VERBS.

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IMPERATIVE MOOD.

P. S.	Sing.	2d.	చేయుము.....	చేయుమీ.....	చేయ.....	do thou.
		1st.	చేయుదము.....	చేతము.....	చేతము.....	let us do.
	2d.	చేయుడు.....	చేయుచీ.....	చేయండి.....	do ye.	

RELATIVE PARTICIPLES.

PRESENT.

చేయుచున్న..... చేస్తున్న..... that does.

PAST.

చేసిన..... చేశిన..... that did.

INDEFINITE.

చేయు.. చేసెడు.. చేశెడు.. చేసెడి.. చేశెడి } that does, did, or will do.
 చేస..... చేశి..... చేసెటి..... చేశెటి.....

VERBAL NOUN.

చేయుట..... చేసుట..... చేయడము..... the doing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	చేయను..... I do not, did not, or shall not do.
	2d.	చేయవు..... Thou dost not, didst not, or wilt not do.
	3d.	చేయదు..... He does not, did not, or will not do.
	Pl. 1st.	చేయదు..... She or it does not, did not, or will not do.
Plural.	2d.	చేయము..... We do not, did not, or shall not do.
	3d.	చేయరు..... You do not, did not, or will not do.
	Pl. 1st.	చేయరు..... They do not, did not, or will not do.
	Pl. 2d.	చేయవు.....

IMPERATIVE.

చేయకుము..... చేయకుమీ..... చేయక..... do not thou.
 చేయకుడు..... చేయకుచీ..... చేయకండి..... do not ye.

VERBAL PARTICIPLE.

చేయక without doing, or without having done.

RELATIVE PARTICIPLE.

చేయని.....that does not, did not, or will not do.

VERBAL NOUN.

చేయమి.....the not doing.

354 According to the common dialect, the syllables *సి* or *శి*, in this conjugation, when followed by the consonant *t* or *th*, are at pleasure changed into the letter *s* *ni*, which coalesces with the *t* or *th* in it's doubled form —; thus, the 1st and 2d persons in the first form of the past tense of చెయు may become

Plu.	1st.	చేడ్చిని.....	I did.
	2d.	చేడ్చిలి.....	Thou didst.
Sing.	1st.	చేడ్చమి.....	We did.
	2d.	చేడ్చిరి.....	You did.

355 The following, with all other verbs in యు, are conjugated under the foregoing rules.

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
అలయు	అలయుచున్న	అలసి	అలయ .. to become fatigued or [tired].
అవయు	అవయుచున్న	అవసి	అవయ .. to become blind.
నవయు	నవయుచున్న	నవసి	నవయ .. to linger in it.
పడయు	పడయుచున్న	పడసి	పడయ .. to obtain.
పెనయు	పెనయుచున్న	పెనసి	పెనయ .. to twine.
మొనయు	మొనయుచున్న	మొనసి	మొనయ .. to attack in the field of [battle].
మొరయు	మొరయుచున్న	మొరసి	మొరయ .. to make a noise, to sound.
వలయు	వలయుచున్న	వలసి	వలయ .. to love, to desire.
కోయు	కోయుచున్న	కోసి	కోయ .. to cut.
తీయు	తీయుచున్న	తీసి	తీయ .. to take, to purchase, to [pull].
నేయు	నేయుచున్న	నేసి	నేయ .. to weave.
ఘాయు	ఘాయుచున్న	ఘాసి	ఘాయ .. to rub, to bloom.

Root.	Present verbal participles	Past verbal participle.	Infinitive.
పోయు	పోయుచున్న	పోసి	పోయ.....to pour.
పేయు	పేయుచున్న	పేసి	పేయ.....to graze.
మోయు	మోయుచున్న	మోసి	మోయ.....to bear a burden.
రోయు	రోయుచున్న	రోసి	రోయ.....to feel disgust.
వ్రేయు	వ్రేయుచున్న	వ్రేసి	వ్రేయ.....to cast, to throw.
కలియు	కలియుచున్న	కలిసి	కలియ.....to mix.
కురియు	కురియుచున్న	కురిసి	కురియ.....to rain.
జడియు	జడియుచున్న	జడిసి	జడియ.....to tremble with fear, to [fear.

Roots in యు of two syllables, of which the first ends in a long vowel, often shorten that vowel; and, in this case, double the య; thus, the root చేయు may become చేయుచు, the infinitive చీయ, చియ్య &c. &c.

THIRD CONJUGATION IN చు.

All verbs having the root in చు, form the aorist and imperative, either in the manner explained in the foregoing table, rule 312, or by changing చుదు in the affirmative aorist into చు, and చుచ in the affirmative imperative into త. If the root has a double చ్చ, the చు and త are also doubled, into చ్చు and త్త; thus, దీవించుదును or దీవించును - దీవించుదము or దీవించుము, మెచ్చుదును or మెచ్చును, మెచ్చుదము or మెత్తము.

In the common dialect, the terminations ను and మీ, in the second person singular of the affirmative imperative, are often dropped in this conjugation.

The undermentioned verbs terminating in చు, likewise deviate from the rules given in the foregoing table, (312) by forming the infinitive in వ, instead of చ, and taking వు instead of చు before the terminations for the affirmative imperative.

అలచు.....to make aloud or clamor- [ous noise.]	నడుచు.....to walk.
ఏడుచు.....to weep, to lament.	నిలచు.....to stand.
కరచు.....to bite.	పిలుచు.....to call.
కాచు.....only when it signifies to [protect.]	మఱచు.....to forget.
కుడుచు.....to suck, to eat.	మొలుచు.....to grow, to shoot.
కొలుచు.....to measure, to serve.	విడుచు.....to quit, to leave.
గడుచు.....to pass, or elapse.	లేచు.....to rise. (This verb has also an irregular form in the 2d person of the affirmative imperative, viz. లేము, rise thou, లేంచు rise ye.)
గెలుచు.....to win.	

thus, పిలుచు to call, makes, in the infinitive పిలవ, never పిలువ, and in the imperative పిలుపుము never పిలుచుము.

360 The following, and a few other roots in చు, may at pleasure form the infinitive either in చ or వ, and may take either చు or వు before the terminations of the affirmative imperative,

ఈడుచు.....to draw, to drag.	పీలుచు.....to draw up any thing with the breath, as an elephant does water with his trunk.
ఉడుచు.....to sweep.	ప్రోచు.....to protect.
ఒలుచు.....to strip off any thing na- turally attached to a substance.	మలచు.....to cut, or carve stone; to separate sand from grain.
పీరుచు.....to suffer.	మోచు.....to bear a burden.
తరుచు.....to churn.	వగచు.....to grieve.
మడుచు.....to cleanse by rubbing, to [efface.]	వలచు.....to love.
కొలుచు.....to perforate, to cleanse a pot or vessel, to carve wood.	వీచు.....to blow as the wind.
మఱుచు.....to thresh.	వేలుచు.....to sacrifice.
నలుచు.....to squeeze, to crush.	వైచు.....to place, or put.

thus, ఉడుచు to sweep makes, in the infinitive ఉచ్చు or ఉచ్చ, and in the affirmative imperative ఉచ్చుచు or ఉచ్చుము &c.

361 The only deviations from the general rules given in the table, rule 312, of

which the following roots in చు admit, are those mentioned in the two first rules for this conjugation (357 & 358.)

ఎంచు.....to reckon, to think.

కాంచు.....to attend.

పంచు.....to share, to divide.

చొంచు.....to lurk, to lie in wait secretly.

మించు.....to surpass, to go beyond.

ఏచు.....to harass, to torment.

గీచు.....to scrape, to scratch.

తీసుచు.....to take, to receive.

తోచు.....to imagine, to think.

దోచు.....to rob.

హోచు.....to perform a ceremony in which a string is consecrated to a particular deity, and then tied round the arm or wrist; it is generally performed by females.

తూచు.....to weigh.

రాచు.....to rub.

అచ్చు.....to owe.

కచ్చు.....to move a piece, as in a game [of chess, &c.]

శ్రచ్చు.....to love, to desire.

గిచ్చు.....to claw.

త్రచ్చు.....to string (pearls, &c.)

ఁచ్చు.....to dig.

త్రచ్చు.....to churn.

నచ్చు.....to trust, to confide.

పుచ్చు.....to send, to command, to rot.

మెచ్చు.....to prefer, to approve.

త్రచ్చు.....to break in pieces.

వాత్రుచ్చు to say.

హెచ్చు.....to increase.

All other roots in చు have the infinitive optionally either in చ or in ప, and, 362 when followed by చున్న to form the present verbal participle, by చు to form certain parts of the affirmative aorist, or by the terminations for the affirmative imperative, they may, at pleasure, convert చు into పు; thus, దీవించు, to bless, makes in the infinitive దీవించ or దీవించ, in the present verbal participle దీవించుచున్న or దీవించుచున్న; in the aorist దీవించుదును or దీవించుదును, and in the imperative దీవించుము or దీవించుము.

The verbs of the class last mentioned being more numerous than any others, 363 in చు, one of them has been selected as an example of this conjugation.

Root.....దీవించ

Present verbal participle.....దీవించుచున్న దీవించుచున్న..... దీవించుచు

common. common.
[దీవించుచున్న.....దీవించుచు blessing.

Past.....దీవించి.....దీవించి.....having blessed.

Infinitive.....దీవించ.....దీవించ.....to bless.

Verbs in this conjugation do not derive any form of the present tense from the participle in చుచు.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	దీవించుచున్నాను.....దీవింపుచున్నాను.....	I bless.
	2d.	దీవించుచున్నావు.....దీవింపుచున్నావు.....	Thou blessest.
	3d.	దీవించుచున్నాడు.....దీవింపుచున్నాడు.....	He blesses.
	F. & N. M.	దీవించుచున్నది.....దీవింపుచున్నది.....	She or it blesses.
Plural.	1st.	దీవించుచున్నాము.....దీవింపుచున్నాము.....	We bless.
	2d.	దీవించుచున్నారు.....దీవింపుచున్నారు.....	You bless.
	3d.	దీవించుచున్నారు.....దీవింపుచున్నారు.....	They bless.
	N. M. & F.	దీవించుచున్నవి.....దీవింపుచున్నవి.....	

Singular.	1st.	దీవించుతున్నాను.....దీవించుతాను.....	I bless.
	2d.	దీవించుతున్నావు.....దీవించుతావు.....	Thou blessest.
	3d.	దీవించుతున్నాడు.....దీవించుతాడు.....	He blesses.
	F. & N. M.	దీవించుతున్నది.....దీవించుతున్నది.....	She or it blesses.
Plural.	1st.	దీవించుతున్నాము.....దీవించుతాము.....	We bless.
	2d.	దీవించుతున్నారు.....దీవించుతారు.....	You bless.
	3d.	దీవించుతున్నారు.....దీవించుతారు.....	They bless.
	N. M. & F.	దీవించుతున్నవి.....దీవించుతున్నవి.....	

P A S T.

Singular.	1st.	దీవించితిని.....దీవించినాను.....	I blessed.
	2d.	దీవించితివి.....దీవించినావు.....	Thou blessedst.
	3d.	దీవించెను.....దీవించినాడు.....	He blessed.
	F. & N. M.	దీవించెను.....	She or it blessed.
		దీవించింది.....	
		దీవించింది.....	

OF VERBS.

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Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	We blessed.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	You blessed.
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} They blessed.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	

FUTURE.

Common.

Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	I shall bless.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	Thou wilt bless.
	N. N. S. S.	பிரிந்தீர்.....	} He, she, or it will bless.
		பிரிந்தேன்.....	
Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	We shall bless.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	You will bless.
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} They will bless.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	

AORIST.

Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	I bless, blessed, or shall [bless.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	Thou blessest, blessedst, [or will bless.
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} He, she, or it blesses, [blessed, or will bless.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	
Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	We bless, blessed, or shall [bless.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	You bless, blessed, or will [bless.
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} They bless, blessed, or [will bless.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	

IMPERATIVE MOOD.

Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	} bless thou.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} let us bless.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	
Plural.	3d. 3d. 1st.	பிரிந்தோம்.....பிரிந்தோமாம்.....	} bless ye.
	3d. 3d. 1st.	பிரிந்திரி.....பிரிந்திராம்.....	
	N. N. S. S.	பிரிந்தீர்.....பிரிந்தீராம்.....	} bless ye.
		பிரிந்தேன்.....பிரிந்தேனாம்.....	

RELATIVE PARTICIPLE.

PRESENT.

దీవించుచున్న.....దీవింపుచున్న.....దీవించుచున్న.....*common.*.....that blesses.

PAST.

దీవించిన.....that has blessed.

INDEFINITE.

దీవించు.....దీవించెడు.....దీవించెడి.....దీవించే.....దీవించేడి.....*common.*.....that blesses,
 [blessed, or will bless.

VERBAL NOUN.

దీవించుట.....దీవించుదము.....దీవించుదము.....*common.*.....the blessing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	దీవించను...దీవింపను...I do not, did not, or shall not bless.
	2d.	దీవించవు...దీవింపవు...Thou dost not, didst not, or wilt not bless.
	3d.	దీవించడు...దీవింపడు...He does not, did not, or will not bless.
Plural.	1st.	దీవించము...దీవింపము...We do not, did not, or shall not bless.
	2d.	దీవించరు...దీవింపరు...You do not, did not, or will not bless.
	3d.	దీవించరు...దీవింపరు...They do not, did not, or will not bless.

IMPERATIVE MOOD.

దీవించకుము...దీవింపకుము...దీవించకుమీ.....*common.*.....bless not thou.
 దీవింపకుమీ...దీవించక...దీవింపక.....
 దీవించకుడు...దీవింపకుడు...దీవించకుడి.....*common.*.....bless not ye.
 దీవింపకుడి...దీవించకది.....

VERBAL PARTICIPLE.

దీవించక...దీవింపక.....without blessing or without having blessed.

RELATIVE PARTICIPLE.

దీవించని...దీవింపని.....that does not, did not, or will not bless.

VERBAL NOUN.

దీవించును.....దీవింపను.....the not blessing.

In the common dialect, the syllables చు or చి, in this conjugation, when followed by the consonant *t* or *th*, may at option be changed into the letter *s*, which coalesces with the *t* or *th*, in its double form *st*. In this case, if *o* precede చు or చి it is dropped; thus దీవించుచున్ను becomes దీవిస్తున్ను, and దీవించుచు దీవిస్తు; the two last forms of the present tense are accordingly converted into

		common.		
		Singular.	Plural.	
Singular.	1st.	దీవిస్తున్నాను.....దీవిస్తాను.....		<i>I bless.</i>
	2d.	దీవిస్తున్నావు.....దీవిస్తావు.....		<i>Thou blessest.</i>
	3d.	దీవిస్తున్నాడు.....దీవిస్తాడు.....		<i>He blesses.</i>
	F.&V. 3d.	దీవిస్తున్నది.....దీవిస్తున్నది.....		<i>She, or it blesses.</i>
Plural.	1st.	దీవిస్తున్నాము.....దీవిస్తాము.....		<i>We bless.</i>
	2d.	దీవిస్తున్నారు.....దీవిస్తారు.....		<i>You bless.</i>
	3d.	దీవిస్తున్నారు.....దీవిస్తారు.....		<i>They bless.</i>
	F.&V. 3d.	దీవిస్తున్నవి.....దీవిస్తున్నవి.....		

and the first and second persons in the first form of the past tense become

		Singular.	Plural.	
Sing.	1st.	దీవిక్రివి.....		<i>I blessed.</i>
	2d.	దీవిక్రివి.....		<i>Thou blessedst.</i>
Plu.	1st.	దీవిక్రిచ.....		<i>We blessed.</i>
	2d.	దీవిక్రిరి.....		<i>You blessed.</i>

The following, with many other verbs in చు, are conjugated under the foregoing rules. 365

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
అప్పగించు.	అప్పగించుచున్నది.	అప్పగించి.	అప్పగించు
			<i>to deliver into one's charge.</i>
ఆరగించు.	ఆరగించుచున్నది.	ఆరగించి.	ఆరగించు
			<i>to eat, applied only to persons of distinction.</i>
అన్వలించు.	అన్వలించుచున్నది.	అన్వలించి.	అన్వలించు
			<i>to gawn, to gape.</i>

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
ఇ గలంచు..	ఇ గలంచుచున్నది.	ఇ గలంచి...	ఇ గలంచు or ఇ గలండు
			} to gran.
వెల్ల గలంచు..	వెల్ల గలంచుచున్నది.	వెల్ల గలంచి...	వెల్ల గలంచు or వెల్ల గలండు
			} to root out, to pluck out.
కున్నించు..	కున్నించుచున్నది.	కున్నించి...	కున్నించు or కున్నండు
			} to forgive.
రెట్టించు..	రెట్టించుచున్నది.	రెట్టించి.....	రెట్టించు or రెట్టండు
			} to double.
లెక్కించు..	లెక్కించుచున్నది.	లెక్కించి...	లెక్కించు or లెక్కిండు
			} to calculate, to reckon.
కూచును..	కూచునుచున్నది.	కూచిను..	కూచును &c....
			} to join, to sew.
మారుచు..	మారుచుచున్నది.	మారుచి..	మారుచు &c....
			} to change.
తీచును..	తీచునుచున్నది.	తీచిను..	తీచును &c....
			} to settle, to decree.
చేచును..	చేచునుచున్నది.	చేచిను..	చేచును &c....
			} to join, to unite.
తలంచు..	తలంచుచున్నది.	తలంచి...	తలంచు &c....
			} to think.
కాల్చు..	కాల్చుచున్నది.	కాల్చి...	కాల్చు &c....
			} to burn.
మార్చు..	మార్చుచున్నది.	మార్చి...	మార్చు &c....
			} to roast.

EXCEPTIONS.

366 The following roots in చు are irregular in the infinitive, and in the second person of the affirmative imperative.

Root.	Infinitive.	Imperative.
		2d person singular. 2d person plural.
		ఇచ్చు ఇంచు
		ఇచ్చు ఇచ్చును ఇచ్చుడు ఇచ్చుంది.
		ఇచ్చు ఇచ్చును ఇచ్చుడు ఇచ్చుంది.
ఇచ్చు to give.	ఇచ్చు ఇచ్చును ఇచ్చుడు ఇచ్చుంది.	ఇచ్చు ఇచ్చును ఇచ్చుడు ఇచ్చుంది.
		ఈశ ఈశును ఈశుడు ఈశుంది.
		ఈశు ఈశును ఈశుడు ఈశుంది.

OF VERBS.

123

Root.	Infinitive.	Imperative.			
		2d person singular.		2d person plural.	
వచ్చు <i>to come</i>	రా.....	రమ్ము..... common.	రా..... common.	రందు..... common.	రంది..... common.
తెచ్చు <i>to bring</i>	లే.....	తెమ్ము..... common.	లే..... common.	తెందు..... common.	తెంది..... common.
చొచ్చు <i>to enter</i>	చొచ్చు..... or చొర.....	{ చొచ్చుము } { చొరుము } common.	{ చొచ్చు } { చొరు } common.	{ చొచ్చుడు } { చొరుడు } common.	చొచ్చంది..... common.
నెచ్చు <i>to pain</i>	నెచ్చు..... నెర.....	{ నెచ్చుము } { నెరుము } common.	{ నెచ్చు } { నెరు } common.	{ నెచ్చుడు } { నెరుడు } common.	నెచ్చంది..... common.
చచ్చు <i>to die</i>	చావ or చొ. చావుము.....	చావు..... common.	చావు..... common.	చావుడు..... common.	చావంది..... common.
చూచు <i>to see</i>	చూచ.....	చూచుము..... common.	చూచ..... common.	చూచుడు..... common.	చూచంది..... common.

These verbs are of course also irregular in all the tenses formed from the infinitive; thus, the negative aorist of వచ్చు is రాను &c. &c. 367

OF IRREGULAR దేశ్యము VERBS.

The following verbs are so irregular that they do not admit of being classed under any particular conjugation: on this account, and because most of them are in frequent use as auxiliaries, it has been thought proper to give them at full length. 368

Root.....	ఉండు
Present verbal participle.....	ఉండుచున్న..... common.
	ఉండుచు..... common.
	ఉంచున్న..... common.
	ఉంచు..... common.
Past.....	ఉంది..... [ఉంటున్న..... ఉంటు..... being.]
Infinitive.....	ఉండ..... to be.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	ఉండుచున్నాను.....	ఉంచున్నాను.....	I am.
	2d.	ఉండుచున్నావు.....	ఉంచున్నావు.....	Thou art.
	3d.	ఉండుచున్నాడు.....	ఉంచున్నాడు.....	He is.
	Pl. 3d.	ఉండుచున్నది.....	ఉంచున్నది.....	She or it is.

Plural.	1st.	ఉండుచున్నాము.....ఉంచున్నాము.....	We are.
	2d.	ఉండుచున్నారు.....ఉంచున్నారు.....	You are.
	3d.	ఉండుచున్నారు.....ఉంచున్నారు.....	} They are.
		ఉండుచున్నవి.....ఉంచున్నవి.....	

Singular.	common.			ఉంచాను.....ఉంటున్నాను.....ఉంటాను.....	I am.
	common.			ఉంచావు.....ఉంటున్నావు.....ఉంటావు.....	Thou art.
	M.			ఉంచాడు.....ఉంటున్నాడు.....ఉంటాడు.....	He is.
	3d.	F. & N.	M.	ఉంచున్నది.....ఉంటున్నది.....ఉంటున్నది.....	} She or it is.
				ఉంచుంది.....ఉంటుంది.....ఉంటుంది.....	

Plural.	1st.	ఉంచాము.....ఉంటున్నాము.....ఉంటాము.....	We are.
	2d.	ఉంచారు.....ఉంటున్నారు.....ఉంటారు.....	You are.
	3d.	ఉంచారు.....ఉంటున్నారు.....ఉంటారు.....	} They are.
		ఉంచున్నవి.....ఉంటున్నవి.....ఉంటున్నవి.....	

PAST.

Singular.	1st.	ఉండితిని...ఉండినాను...ఉండిని...ఉన్నాను....	I was.	
	2d.	ఉండితివి...ఉండినావు...ఉండివి...ఉన్నావు....	Thou wast.	
	3d.	M.	ఉండెను...ఉండినాడు...ఉండెను...ఉన్నాడు....	He was.
			ఉండెను.. {ఉండినది} ఉండెను {ఉన్నది}.....	} She or it was.

Plural.	1st.	ఉండితిమి....ఉండినాము...ఉండిమి...ఉన్నాము...	We were.
	2d.	ఉండితిరి....ఉండినారు....ఉండిరి...ఉన్నారు...	You were.
	3d.	F. & N.	ఉండిరి....ఉండినారు....ఉండిరి...ఉన్నారు... } They were.
			ఉండెను....ఉండినవి.....ఉండెను...ఉన్నవి..... }

FUTURE.

Singular.	common.			ఉండెదను.....ఉండెను.....	I shall be.
	common.			ఉండెదవు.....ఉండెవు.....	Thou wilt be.
	3d.	F. & N.	M.	ఉండెదిని..... {ఉండెని}	} He, she or it will be.
				ఉండెదిని..... {ఉండినది}	



Plural.	3d. Pl.	{ N. D. S. }	ఉం దెదము.....ఉం దేము.....	We shall be.
			ఉం దెదరు.....ఉం దేరు.....	You will be.
			ఉం దెదరు.....ఉం దేరు.....	} They will be.
			ఉం దెదని.....	
			{ ఉం దేని..... ఉం దిని..... }	

AORIST.

CONTINUED.

[illegible]

IMPERATIVE

COMMON.

2d. 1st. 2d. 3d. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th. 13th. 14th. 15th. 16th. 17th. 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th. 101st. 102nd. 103rd. 104th. 105th. 106th. 107th. 108th. 109th. 110th. 111th. 112th. 113th. 114th. 115th. 116th. 117th. 118th. 119th. 120th. 121st. 122nd. 123rd. 124th. 125th. 126th. 127th. 128th. 129th. 130th. 131st. 132nd. 133rd. 134th. 135th. 136th. 137th. 138th. 139th. 140th. 141st. 142nd. 143rd. 144th. 145th. 146th. 147th. 148th. 149th. 150th. 151st. 152nd. 153rd. 154th. 155th. 156th. 157th. 158th. 159th. 160th. 161st. 162nd. 163rd. 164th. 165th. 166th. 167th. 168th. 169th. 170th. 171st. 172nd. 173rd. 174th. 175th. 176th. 177th. 178th. 179th. 180th. 181st. 182nd. 183rd. 184th. 185th. 186th. 187th. 188th. 189th. 190th. 191st. 192nd. 193rd. 194th. 195th. 196th. 197th. 198th. 199th. 200th. 201st. 202nd. 203rd. 204th. 205th. 206th. 207th. 208th. 209th. 210th. 211st. 212nd. 213rd. 214th. 215th. 216th. 217th. 218th. 219th. 220th. 221st. 222nd. 223rd. 224th. 225th. 226th. 227th. 228th. 229th. 230th. 231st. 232nd. 233rd. 234th. 235th. 236th. 237th. 238th. 239th. 240th. 241st. 242nd. 243rd. 244th. 245th. 246th. 247th. 248th. 249th. 250th. 251st. 252nd. 253rd. 254th. 255th. 256th. 257th. 258th. 259th. 260th. 261st. 262nd. 263rd. 264th. 265th. 266th. 267th. 268th. 269th. 270th. 271st. 272nd. 273rd. 274th. 275th. 276th. 277th. 278th. 279th. 280th. 281st. 282nd. 283rd. 284th. 285th. 286th. 287th. 288th. 289th. 290th. 291st. 292nd. 293rd. 294th. 295th. 296th. 297th. 298th. 299th. 300th. 301st. 302nd. 303rd. 304th. 305th. 306th. 307th. 308th. 309th. 310th. 311st. 312nd. 313rd. 314th. 315th. 316th. 317th. 318th. 319th. 320th. 321st. 322nd. 323rd. 324th. 325th. 326th. 327th. 328th. 329th. 330th. 331st. 332nd. 333rd. 334th. 335th. 336th. 337th. 338th. 339th. 340th. 341st. 342nd. 343rd. 344th. 345th. 346th. 347th. 348th. 349th. 350th. 351st. 352nd. 353rd. 354th. 355th. 356th. 357th. 358th. 359th. 360th. 361st. 362nd. 363rd. 364th. 365th. 366th. 367th. 368th. 369th. 370th. 371st. 372nd. 373rd. 374th. 375th. 376th. 377th. 378th. 379th. 380th. 381st. 382nd. 383rd. 384th. 385th. 386th. 387th. 388th. 389th. 390th. 391st. 392nd. 393rd. 394th. 395th. 396th. 397th. 398th. 399th. 400th. 401st. 402nd. 403rd. 404th. 405th. 406th. 407th. 408th. 409th. 410th. 411st. 412nd. 413rd. 414th. 415th. 416th. 417th. 418th. 419th. 420th. 421st. 422nd. 423rd. 424th. 425th. 426th. 427th. 428th. 429th. 430th. 431st. 432nd. 433rd. 434th. 435th. 436th. 437th. 438th. 439th. 440th. 441st. 442nd. 443rd. 444th. 445th. 446th. 447th. 448th. 449th. 450th. 451st. 452nd. 453rd. 454th. 455th. 456th. 457th. 458th. 459th. 460th. 461st. 462nd. 463rd. 464th. 465th. 466th. 467th. 468th. 469th. 470th. 471st. 472nd. 473rd. 474th. 475th. 476th. 477th. 478th. 479th. 480th. 481st. 482nd. 483rd. 484th. 485th. 486th. 487th. 488th. 489th. 490th. 491st. 492nd. 493rd. 494th. 495th. 496th. 497th. 498th. 499th. 500th. 501st. 502nd. 503rd. 504th. 505th. 506th. 507th. 508th. 509th. 510th. 511st. 512nd. 513rd. 514th. 515th. 516th. 517th. 518th. 519th. 520th. 521st. 522nd. 523rd. 524th. 525th. 526th. 527th. 528th. 529th. 530th. 531st. 532nd. 533rd. 534th. 535th. 536th. 537th. 538th. 539th. 540th. 541st. 542nd. 543rd. 544th. 545th. 546th. 547th. 548th. 549th. 550th. 551st. 552nd. 553rd. 554th. 555th. 556th. 557th. 558th. 559th. 560th. 561st. 562nd. 563rd. 564th. 565th. 566th. 567th. 568th. 569th. 570th. 571st. 572nd. 573rd. 574th. 575th. 576th. 577th. 578th. 579th. 580th. 581st. 582nd. 583rd. 584th. 585th. 586th. 587th. 588th. 589th. 590th. 591st. 592nd. 593rd. 594th. 595th. 596th. 597th. 598th. 599th. 600th. 601st. 602nd. 603rd. 604th. 605th. 606th. 607th. 608th. 609th. 610th. 611st. 612nd. 613rd. 614th. 615th. 616th. 617th. 618th. 619th. 620th. 621st. 622nd. 623rd. 624th. 625th. 626th. 627th. 628th. 629th. 630th. 631st. 632nd. 633rd. 634th. 635th. 636th. 637th. 638th. 639th. 640th. 641st. 642nd. 643rd. 644th. 645th. 646th. 647th. 648th. 649th. 650th. 651st. 652nd. 653rd. 654th. 655th. 656th. 657th. 658th. 659th. 660th. 661st. 662nd. 663rd. 664th. 665th. 666th. 667th. 668th. 669th. 670th. 671st. 672nd. 673rd. 674th. 675th. 676th. 677th. 678th. 679th. 680th. 681st. 682nd. 683rd. 684th. 685th. 686th. 687th. 688th. 689th. 690th. 691st. 692nd. 693rd. 694th. 695th. 696th. 697th. 698th. 699th. 7

RELATIVE PARTICIPLES.

P R E S E N T.

common.

దేందుచున్న..... ఉంచున్న..... ఉంటున్న..... that is.

PAST.

ఉందిన ఉన్న *that was.*

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CONTENTS.

CONTINUED

ఉండు...ఉండెను...ఉండెది...ఉంచె...ఉంచెడి.....that is, was, or will be.

VERBAL NOUN.

దేగచుట.....దేలట..... the being.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	ఉందను.....	I am not, was not, or shall not be.
	2d.	ఉందవు.....	Thou art not, wast not, or wilt not be.
	3d.	ఉందఁడు.....	He is not, was not, or will not be.
		ఉందదు.....	She or it is not, was not, or will not be.
Plural.	1st.	ఉందము.....	We are not, were not, or shall not be.
	2d.	ఉందరు.....	You are not, were not, or will not be.
	3d.	ఉందరు.....	They are not, were not, or will not be.
		ఉందవు.....	

IMPERATIVE.

COMPLATIVE.

Plu. Sing.	2d.	ఉందకుము.....	ఉందకు మీ.....	ఉందక.....	be not thou.
	2d.	ఉందకుఁడు.....	ఉందకుఁడి.....	ఉందకఁది.....	be not ye.

VERBAL PARTICIPLE.

ఉందక.....without being, or without having been.

RELATIVE PARTICIPLE.

ఉందని.....that is not, was not, or will not be.

VERBAL NOUN.

ఉందని.....the not being.

the fourth form of the past tense of this verb, ఉన్నాను &c. is constantly used as the present tense, in the common dialect.

Root.....	అవు	COMPLETIVE.	అవును.	COMPLETIVE.	అవును.	COMPLETIVE.	అవును.			
Present verbal participle.....	అవుచున్న	అవుచు.....	అవుతున్న	అవుతు	[becoming.]					
Past.....	do.....	having become								
Infinitive.....	అవుట	to become.								

ఉంద



PRESENT.

COMMON.

627274 010

PART,

common.

Singular. 3d. 1st. 2d.
 అయితిని అయినాను I became.
 అయితివి అయినావు Thou becamest,
 అయ్యెను } అయినాడు He became;
 ఆయెను }
 అయ్యెను అయినది }
 ఆయెను అయింది } She, or it became.

Plural.	1st.	అయితిమి.....అయినాము.....	<i>We became.</i>
	2d.	అయితిరి.....అయినారు.....	<i>You became.</i>
	3d.	అయిరి.....అయినారు.....	} <i>They became.</i>
	M. S. P.	అయ్యెను.....	
	N.	అయెను.....	

FUTURE.

common.

Singular.	1st.	అయ్యెదను.....అయ్యెను.....	<i>I shall become.</i>
	2d.	అయ్యెదవు.....అయ్యెవు.....	<i>Thou wilt become.</i>
	3d.	అయ్యెదిని.....	} <i>He, she, or it will become.</i>
	M. S. P. N.	అయ్యెని.....	
Plural.	1st.	అయ్యెదము.....అయ్యెము.....	<i>We shall become.</i>
	2d.	అయ్యెదరు.....అయ్యెరు.....	<i>You will become.</i>
	3d.	అయ్యెదరు.....అయ్యెరు.....	} <i>They will become.</i>
	N. M. S. P.	అయ్యెని.....	
		అయ్యెని.....	

AORIST.

Singular.	1st.	అవుదును.....	<i>I become, became, or shall become.</i>
	2d.	అవుదువు.....	<i>Thou becomest, becamest, or will become.</i>
	3d.	అవును.....	} <i>He, she, or it becomes, became, or will become.</i>
	M. S. P. N.	అవునె.....	
Plural.	1st.	అవుదుము.....	<i>We become, became, or shall become.</i>
	2d.	అవుదురు.....	<i>You become, became, or will become.</i>
	3d.	అవుదురు.....	} <i>They become, became, or will become.</i>
	N. M. S. P.	అవునె.....	
		అవునె.....	

IMPERATIVE.

common.

Sing.	2d.	కన్ను.....అగుము.....కా.....	<i>become thou.</i>
	1st.	అవుదము.....అవుదము.....	<i>let us become.</i>
Plural.	2d.	కందు.....కంది.....	<i>become ye.</i>
	1st.	అవుదము.....అవుదము.....	

OF VERBS.

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RELATIVE PARTICIPLES.

PRESENT.

common.

అవుచున్న.....అవుచున్న.....that becomes.

PAST.

అయిన.....that became.

INDEFINITELY.

common.

common.

అవు.....అయ్యెడు.....అయ్యెడి.....అయ్యేడి.....అయ్యేడి.....that becomes, became,
 [or will become.]

VERBAL NOUN.

common.

common.

అవుచు.....కావడము.....అయ్యేడి.....the becoming.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Plural.	1st.	కాను.....I do not, did not, or shall not become.
	2d.	కావు.....Thou dost not, didst not; or will not become.
	3d.	కాదు.....He does not, did not, or will not become.
	3d. F. & N. M.	కాదు.....She, or it, does not, did not, or will not become.
Singular.	1st.	కాము.....We do not, did not, or shall not become.
	2d.	కారు.....You do not, did not, or will not become.
	3d.	కారు.....They do not, did not, or will not become.
	3d. A. & N. F.	కావు.....They do not, did not, or will not become.

IMPERATIVE MOOD.

Sing.	2d.	కాకుము.....కాకుమో.....కాక.....become not thou.
	2d.	కాకుదు.....కాకుడి.....కాకండి.....become not ye.

VERBAL PARTICIPLE.

కాక.....without becoming or without having become.

RELATIVE PARTICIPLE.

కాని.....that does not, did not, or will not become.

VERBAL NOUN.

కాని.....the not becoming.

Root.....పోవు

Present verbal participle.....పోవుచున్న.....పోవుచు.....పోచున్న.....పోచు
common. common.
 [పోరున్న.....పోరు.....going.]

Past.....do.....పోయి.....having gone.

Infinitive.....పో.....పోవ.....to go.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	పోవుచున్నాను.....పోచున్నాను.....	I go.
	2d.	పోవుచున్నావు.....పోచున్నావు.....	Thou goest.
	3d.	పోవుచున్నాడు.....పోచున్నాడు.....	He goes.
	P.S.N.	పోవుచున్నది.....పోచున్నది.....	She, or it goes.
Plural.	1st.	పోవుచున్నాము.....పోచున్నాము.....	We go.
	2d.	పోవుచున్నారు.....పోచున్నారు.....	You go.
	3d.	పోవుచున్నారు.....పోచున్నారు.....	They go.
	N.M.S.P.	పోవుచున్నవి.....పోచున్నవి.....	
Singular.	1st.	పోచాను.....పోతున్నాను.....పోతాను.....	I go.
	2d.	పోచావు.....పోతున్నావు.....పోతావు.....	Thou goest.
	3d.	పోచాడు.....పోతున్నాడు.....పోతాడు.....	He goes.
	P.S.N.	పోచున్నది.....పోతున్నది.....పోచున్నది.....	She or it goes.
Plural.	1st.	పోచాము.....పోతున్నాము.....పోతాము.....	We go.
	2d.	పోచారు.....పోతున్నారు.....పోతారు.....	You go.
	3d.	పోచారు.....పోతున్నారు.....పోతారు.....	They go.
	N.M.S.P.	పోచున్నవి.....పోతున్నవి.....పోచున్నవి.....	

PAST.

Singular.	1st.	పోతిని.....పోయితిని.....పోయినాను.....	I went.
	2d.	పోతితి.....పోయితివి.....పోయినావు.....	Thou wentest.
	3d.	పోయెను.....పోయినాడు.....	He went.
	P.S.N.	పోయెను.....	She, or it went.
		(పోయినది.....)	
		(పోయింది.....)	

OF VERBS.

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Plural.	3d. 1st.	పోతి మి.....పోయితిమి.....పోయినాము.....	<i>We went.</i>
	3d. 2d.	పోతిరి.....పోయితిరి.....పోయినారు.....	<i>You went.</i>
	3d. 3d.	పోయిరి.....పోయినారు.....	} <i>They went.</i>
	3d. 3d.	పోయెను.....పోయినవి.....	

FUTURE.

common.

Singular.	3d. 1st.	పోయెదను.....పోయేను.....	<i>I shall go.</i>
	3d. 2d.	పోయెదవు.....పోయేవు.....	<i>Thou wilt go.</i>
	3d. 3d.	పోయెడిని.....పోయేని.....	} <i>He, she, or it will go.</i>
	3d. 3d.	పోయిడిని.....పోయినది.....	
Plural.	3d. 1st.	పోయెదము.....పోయేము.....	<i>We shall go.</i>
	3d. 2d.	పోయెదరు.....పోయేరు.....	<i>You will go.</i>
	3d. 3d.	పోయెదరు.....పోయేరు.....	} <i>They will go.</i>
	3d. 3d.	పోయెడిని.....పోయేని.....	

AORIST.

Singular.	3d. 1st.	పోదును.....పోవుదును.....	<i>I go, went, or shall go.</i>
	3d. 2d.	పోదువు.....పోవుదువు.....	<i>Thou goest, wentest, or wilt go.</i>
	3d. 3d.	పోను.....పోవును.....	} <i>He, she, or it goes, went, or will go.</i>
	3d. 3d.	పోదుము.....పోవుదుము.....	
Plural.	3d. 1st.	పోదురు.....పోవుదురు.....	<i>You go, went, or will go.</i>
	3d. 2d.	పోదురు.....పోవుదురు.....	} <i>They go, went, or will go.</i>
	3d. 3d.	పోను.....పోవును.....	
	3d. 3d.	పోదురు.....పోవుదురు.....	

IMPERATIVE MOOD.

common.

Singular.	3d. 1st.	పోవచ్చు.....పోవుము.....పోవ్చి.....పోవుమి.....పో.....	<i>go thou.</i>
	3d. 2d.	పోదము.....పోవుదము.....పోదము.....	} <i>let us go.</i>
	3d. 3d.	పోందు.....పోందీ.....పోవుండు.....పోవుందీ.....	
	3d. 3d.	పోందు.....పోందీ.....	<i>go ye.</i>

RELATIVE PARTICIPLES.

PRESENT.

పోవుచున్న.....పోచున్న.....పోతున్న.....	<i>that goes.</i>
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PAST.

పోయిన.....that went.

INDEFINITE.

సామాన్యము. సామాన్యము.

పోవు...పోయెడు...పోయెడి...పోయేను...పోయేనది...that goes, went, or will go.

VERBAL NOUN.

సామాన్యము.

పోవుట.....పోవడము :...పోయేనది.....the going.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	3d. 1st.	పోను.....పోవను...I do not, did not, or shall not go.
		పోవు.....పోవవు...Thou dost not, didst not, or wilt not go.
	3d. 2d.	పోచు.....పోవచు...He does not, did not, or will not go.
		పోదు.....పోవదు...She or it does not, did not, or will not go.
Plural.	3d. 1st.	పోము.....పోవము...We do not, did not, or shall not go.
		పోరు.....పోవరు...You do not, did not, or will not go.
	3d. 2d.	పోరు.....పోవరు...They do not, did not, or will not go.
		పోవు.....పోవవు...They do not, did not, or will not go.

IMPERATIVE MOOD.

సామాన్యము.

3d. 1st.	పోకుము...పోవకుము...పోకుమీ...పోవకుమీ...పోక.....go not thou.
	పోకుడు...పోవకుడు...పోకుడి...పోవకుడి...పోకండి...go not ye.

VERBAL PARTICIPLE.

పోక.....పోవక.....without going, or without having gone.

RELATIVE PARTICIPLE.

పోని.....పోవని.....that does not, did not, or will not go.

VERBAL NOUN.

పోని.....the not going.

OF శత్రుములు OR VERBS OF SANSKRIT DERIVATION.

369 All Sanscrit verbs cannot, at pleasure, be adopted into Teloo-goo; those only the use of which has already been sanctioned by custom being considered as properly belonging to the language. When admitted into Teloo-goo, such verbs

assume either the termination చు or య; in the former case, they are conjugated like దీచించు and other regular దేశ్యము verbs in చు of the 3d conjugation; in the latter case, like కోట్టు, or any other verb of the 1st conjugation. With this general rule, it will be sufficient to shew how the Teloogoo root is formed from the Sanscrit root.

Sanscrit roots are adopted into Teloogoo in five different ways.

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1st, by changing the final syllable of the Sanscrit verbal noun into చు; for instance, the Sanscrit root పుష్ to protect, makes it's verbal noun in Sanscrit పోష, this by changing the final syllable into చు makes the Teloogoo Foot పోషించు, which is conjugated precisely in the same manner as దీచించు.

A few other examples are subjoined.

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Sanscrit Root. Sanscrit verbal noun. Teloogoo Root.

ను.....నుతి.....నుతించు.....to praise.

ధ్య.....ధ్యాన.....ధ్యానించు.....to contemplate, to meditate.

స్తు.....స్తుతి.....స్తుతించు.....to praise.

క్రోధ.....క్రోధ.....క్రోధించు.....
 కష్ట.....కోప.....కోపించు.....} to be angry.

గచ్ఛ.....గతి.....గతించు.....to pass, to go.

కంఠ.....కంఠ.....కంఠించు.....to tremble, to shake, &c.

ప్రభ.....ప్రభ.....ప్రభించు.....to stand without motion.

2dly, by changing final య or రి of Sanscrit roots into యించు, final ను or నా, into చించు, and final య or నా into రించు.

జి.....జయించు.....to conquer.

క్షి.....క్షయించు.....to be exhausted.

ద్రు.....ద్రువించు.....to damp.

భృ.....భరించు.....to bear.

హృ.....హరించు.....to take.

క్షు.....క్షురించు.....to think, to reflect.

ధృ.....ధరించు.....to bear.

శృ.....శరించు.....to select.

3dly, by affixing **ఁచు** to the Sanscrit root; thus,

Sanscrit Root.	Teloogoo Root.
త్యజ్	త్యజించు.....to renounce, to quit.
నశ్	నశించు.....to be destroyed.
శప్	శపించు.....to curse.
తప్	తపించు.....to perform penance.
శబ్	శబ్దించు.....to sound.
భ్రమ్	భ్రమించు.....to be confused.
భజ్	భజించు.....to praise, or meditate on God.
రచ्	రచించు.....to compose.
లిఖ्	లిఖించు.....to write.
నట्	నటించు.....to dance.
గణ్	గణించు.....to calculate.
వస्	వసించు.....to dwell.

4thly, by changing the final syllable of crude Sanscrit substantives or adjectives into **ఁచు**; thus,

Sanscrit nouns.	Teloogoo root.
మూఢ్	మూఢ్ఁచు.....to insist obstinately.
స్వతంత్ర	స్వతంత్రించు.....to make one's self independent.
సమీప	సమీపించు.....to approach.
కుష్ఠ	కుష్ఠించు.....to become lean.
గర్వ	గర్వించు.....to be proud.
కృంశార్	కృంశారించు.....to adorn.

5thly, a few neuter verbs are formed by adding to certain Sanscrit words the affix **ల్లు**, sometimes also converted into **ఁచు**.

Sanscrit Root.	Teloogoo Root.
భిద్	భేదిల్లు.....to be afflicted.
పభ్	శోభిల్లు.....to shine.
చిత్	చింతిల్లు or చింతించు.....to reflect, to study.

			COMMON.		COMMON.
Singular.	1st.	కొట్టబడుతున్నాను కొట్టబడుతాను		I am beaten.	
	2d.	కొట్టబడుతున్నావు కొట్టబడుతావు		Thou art beaten.	
	3d.	కొట్టబడుతున్నాడు కొట్టబడుతాడు		He is beaten.	
	F. & N. M.	కొట్టబడుతున్నది కొట్టబడుతున్నది.. } కొట్టబడుతుంది కొట్టబడుతుంది.. }		She, or it is beaten.	
Plural.	1st.	కొట్టబడుతున్నాము కొట్టబడుతాము		We are beaten.	
	2d.	కొట్టబడుతున్నారు కొట్టబడుతారు		You are beaten.	
	3d.	కొట్టబడుతున్నారు కొట్టబడుతారు.... }		They are beaten.	
	N. F. & M.	కొట్టబడుతున్నవి కొట్టబడుతున్నవి.. }			
PAST.					
Singular.	1st.	కొట్టబడితిని.. కొట్టబడినాను.. కొట్టబడ్డాను..		I was beaten.	
	2d.	కొట్టబడితివి.. కొట్టబడినావు.. కొట్టబడ్డావు..		Thou wast beaten.	
	3d.	కొట్టబడెను.. కొట్టబడినాడు.. కొట్టబడ్డాడు..		He was beaten.	
	F. & N. M.	కొట్టబడెను { కొట్టబడినది.. } కొట్టబడింది.. } COMMON.		She, or it was beaten.	
Plural.	1st.	కొట్టబడితిమి.. కొట్టబడినాము.. కొట్టబడ్డాము..		We were beaten.	
	2d.	కొట్టబడితిరి.. కొట్టబడినారు.. కొట్టబడ్డారు..		You were beaten.	
	3d.	కొట్టబడిరి.. కొట్టబడినారు.. కొట్టబడ్డారు.. }		They were beaten.	
	N. F. & M.	కొట్టబడెను.. కొట్టబడినవి.. కొట్టబడ్డవి.. }			
FUTURE.					
Singular.	1st.	కొట్టబడెదను..... కొట్టబడెను.....		I shall be beaten.	
	2d.	కొట్టబడెదవు..... కొట్టబడెవు.....		Thou wilt be beaten.	
	3d.	కొట్టబడెదిని... { కొట్టబడెని..... } కొట్టబడినది..... }		He, she, or it will be beaten.	
	M. F. & N.				
Plural.	1st.	కొట్టబడెదము.. కొట్టబడెము.....		We shall be beaten.	
	2d.	కొట్టబడెదరు..... కొట్టబడెరు.....		You will be beaten.	
	3d.	కొట్టబడెదరు..... కొట్టబడెరు.. }		They will be beaten.	
	N. F. & M.	కొట్టబడెదిని... { కొట్టబడెని... } కొట్టబడినది..... }			

OF VERBS.

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AORIST.

Singular.	1st.	கొட்டிவருదును.....	I am, was, or shall be beaten.
	2d.	கொட்டிவருదువు.....	Thou art, wast, or will be beaten.
	3d.	கொட்டிவருநு.....	He, she, or it is, was, or will be beaten.
Plural.	1st.	கொட்டிவருదుము.....	We are, were, or shall be beaten.
	2d.	கொட்டிவருదుரு.....	You are, were, or will be beaten.
	3d.	கொட்டிவருదుரு.....	They are, were, or will be beaten.

IMPERATIVE MOOD.

கொட்டிவருము.....	கொட்டிவருமி.....	கொட்டிவரு.....	be thou beaten.
கொட்டிவருதము.....	கொட்டிவருதாము.....		let us be beaten.
கொட்டிவருநு.....	கொட்டிவருநீ.....		be ye beaten.

RELATIVE PARTICIPLES.

PRESENT.

கொட்டிவருவன.....	கொட்டிவருவது.....	that is beaten.
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PAST.

கொட்டிவருந்.....	கொட்டிவருந்.....	that was beaten.
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INDEFINITE.

கொட்டிவரு	{ கொட்டிவருவது.....கொட்டிவருவது } கொட்டிவரு.....கொட்டிவருவது } that is, was, or will be beaten.
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VERBAL NOUN.

கொட்டிவருத.....	கொட்டிவருதம்.....	the being beaten.
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NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	கொட்டிவருந்.....	I am not, was not, or shall not be beaten.
	2d.	கொட்டிவருந்.....	Thou art not, wast not, or will not be beaten.
	3d.	கொட்டிவருந்.....	He is not, was not, or will not be beaten.
Plural.	1st.	கொட்டிவருந்.....	She or it, is not, was not, or will not be beaten.
	2d.	கொட்டிவருந்.....	



Verbal. 3rd. Sg. N. S. P.	కొట్టబడము.....	<i>We are not, were not, or will not be beaten.</i>
	కొట్టబడరు.....	<i>You are not, were not, or will not be beaten.</i>
	కొట్టబడరు.....	<i>They are not, were not, or will not be beaten.</i>
	కొట్టబడవు.....	

IMPERATIVE MOOD.

common.

కొట్టబడకుము...కొట్టబడకుమీ...కొట్టబడక.....*be not thou beaten,*
 కొట్టబడకుదు...కొట్టబడకుచీ...కొట్టబడకంది.....*be not ye beaten.*

VERBAL PARTICIPLE.

కొట్టబడక.....*without being, or without having been, beaten.*

RELATIVE PARTICIPLE.

కొట్టబడని.....*that is not, was not, or will not be beaten.*

VERBAL NOUN.

కొట్టబడమి.....*the not being beaten.*

OF CAUSAL VERBS.

375 All verbs in Teloo^goo admit of being converted into causals. It is however to be observed that neuter verbs, in this language, when they assume the causal form, become in fact active verbs: the Teloo^goo root లేచు *to rise* is a neuter verb, లేచు *to cause to rise* is it's causal, which corresponds precisely with the English active verb *to raise*.

376 Except verbs in చు of the 3d conjugation, and a few others hereafter noticed, all roots, by changing the final వ into ంచు, convert active verbs into causals, and neuter verbs into actives; thus,

మొక్కు.....	<i>to salute makes.....</i>	మొక్కించు.....	<i>to cause to salute.</i>
కక్కు.....	<i>to vomit do.....</i>	కక్కించు.....	<i>to cause to vomit.</i>
బొంకు.....	<i>to bubble do.....</i>	బొంగించు.....	<i>to cause to bubble.</i>
మింకు.....	<i>to swallow do.....</i>	మింగించు.....	<i>to cause to swallow.</i>
బొడుకు.....	<i>to be raised do.....</i>	బొదిగించు.....	<i>to heighten.</i>
రాజు.....	<i>to flame up do.....</i>	రాజించు.....	<i>to enflame.</i>
అంటు.....	<i>to touch do.....</i>	అంటించు.....	<i>to cause to touch.</i>
మెట్టెలు.....	<i>to sting do.....</i>	మెట్టించు.....	<i>to cause to sting.</i>

పండు	to ripen.....makes.....	పండించు	to cause to ripen.
మంచు	to burn v. n. do.....	మండించు	to burn v. a.
ఎత్తు	to raise up..do.....	ఎత్తించు	to cause to raise.
విస్త్ర	to sow.....do.....	విత్తించు	to cause to sow.
ఈడు	to swim.....do.....	ఈడించు	to cause to swim.
దున్ను	to plough v. n. as ap.....	దున్నించు	to plough v. a. as ap.
	[plied to oxen &c.		[plied to men.
కప్పు	to cover.....do.....	కప్పించు	to cause to cover.
ఉప్పు	to swell.....do.....	ఉప్పించు	to cause to swell.
అమ్ము	to sell.....do.....	అమ్మించు	to cause to sell.
చేయు	to make do.....	చేయించు	to cause to make.
మూయు	to shut.....do.....	మూయించు	to cause to shut.
కోయు	to cut.....do.....	కోయించు	to cause to cut.
వ్రాయు	to write.....do.....	వ్రాయించు	to cause to write.
వేయు	to throw, or put..do....	వేయించు	to cause to throw, or put.
వేయు	to weave.....do.....	వేయించు	to cause to weave.
పోయు	to pour.....do.....	పోయించు	to cause to pour.
ఎగురు	to fly.....do.....	ఎగరించు	to cause to fly.
అల్లు	to plait.....do.....	అల్లించు	to cause to plait.
మట్ల	to return.....do.....	మట్లించు	to cause to return.
కొవ్వ	to dig.....do.....	కొప్పించు	to cause to dig.

EXCEPTIONS.

చిదురు	to burst v. n. applied to soft	చిదుర్చు/చిదుము	to burst v. a.
	[substances such as fruit &c.		
కాయ	to boil v. n.	కాయించు	to boil v. a.
దాచు	to conceal one's self, to	దాచించు	to hide v. a.
	[abscond v. n.		
తూలు	to be weighed.....do.....	తూలించు	to weigh.
కుంకు	to fall, to sink, to be hum-	కుంకుంచు	to cause to fall, or
	[bled.		[sink, to humble.
వంచు	to bend v. n.....do.....	వంచించు	to bend v. a.
కొలుచు	to be rocked (as a child in	కొలుచించు	to rock.
	a cradle.)		

- మణిండు... } to be folded.....makes మణించు...మడచు to fold.
 మడండు... }
 విరుగు.....to be broken.....do...విరుచు.....to break
 వేచు.....to be fried.....do...వేచు or వేయించు to fry.
 వాచు.....to sound v. n.....do...వాచు or వాయించు to sound v. a.
 మునుగు }
 మునుగు } to be drowned, to sink...ముంచు.....to drown, to sink v. a.
 మునుగు }
 పెరుగు.....to grow.....makes పెంచు.....to cause to grow, to nourish.
 సాచు.....to be stretched.....do { సాచు...సాచు }
 { వాచు...వాచు } to stretch.
 సాగు..... { to pass, to go; added }
 { to the infinitive of another verb, it signifies } సాగించు.....to cause to pass &c.
 { to continue.....do. }
 చంకు.....to be beaten in a mortar do...చంచు or చంపు.....to beat in a mortar.
 నలుకు.....to be crushed.....do...నలుచు or నలుపు.....to crush.
 చినుకు... }
 చిరుకు... } to be torn.....do...చించు or చింపు.....to tear.
 తునుకు...to be broken.....do...తుంచు or తుంపు.....to break.
 తెకు.....to be broken or cut. do...తెంచు or తెంపు.....to break, to cut.
 దిను }
 దిను } to descend.....do... { దించు...దించు }
 దిను } { or }
 { దించు...దించు } to put or pull down.
 మెదుకు... { to be beaten in a mor- }
 { tar, to be inured.....do } మెదుపు.....to beat, to inure.
 కులుకు...to be extinguished.....do...కులుపు.....to extinguish.
 మరకు...to be habituated.....do...మరపు.....to habituate.
 త్రాకు...to drink.....do...త్రాపు, త్రాగించు to cause to drink.
 ఉడుకు...to cease.....do...ఉడుపు, ఉడిపించు to cause to cease.
 జరుకు...to creep, to slide, to pass, do...జరుపు...జరిగించు to cause to creep, slide,
 [or pass.

- తిరుగు to wander.....makes త్రిప్పు-తిప్పు to turn.
 వూడు to be buried.....do...వూడుచు to bury.
 వాచు to fade.....do...వాడుచు to cause to fade.
 మూడు to be roasted.....do...మూడుచు to roast.
 పడు to fall.....do...పలుచు to spread.
 చెడు to become bad.....do...చెలుచు..చెలుపు ..to corrupt.
 విడు to be disunited.....do...విడుచు-విచ్చు-విప్పు to leave.
 నిండు to be filled.....do...నించు-నింపు-నిండించు to fill.
 మూను to be heated, to cease do...మూనుచు or మూనువు to heat, &c.
 నాను to be soaked.....do...నానుచు or నానువు to soak, to steep.
 తిను to eat.....do...తినిపించు to cause to eat.
 అను to say.....do...అనిపించు to cause to say.
 విను to hear.....do...వినుచు-వినిపించు to cause to hear.
 కను to see, to produce, to } కనిపించు to shew, or to deliver in
 [bring forth-do- } [child birth.
 మేలుకొను to awake v. n.....do...మేలుకొలుపు to awake v. a.
 మేయు.....to graze.....do...మేపు.....to feed cattle.
 మూయు.....to be tarnished.....do...మూపు.....to tarnish.
 జడియు.....to be afraid.....do...జడిపించు.....to frighten.
 కురియు.....to rain.....do...కురిపించు or కురియించు to cause to rain.
 మెలుయు.....to shine.....do...మెలుపించు.....to cause to shine.
 కారు.....to leak.....do...కారుచు to cause to leak.
 చేరు.....to arrive.....do...చేరుచు to cause to arrive.
 అణు.....to be extinguished.....do...అణుచు-అణుపు to extinguish.
 మూలు.....to change v. n.....do...మూలుచు-మూలుపు to change v. a.
 కాలు.....to burn v. n.....do...కాలుచు.....to burn v. a.
 కూలు.....to fall down.....do...కూలుచు to cause to fall down.
 రాలు.....to drop down.....do...రాలుచు or రాలుపు to cause to drop down.
 తేలు.....to float.....do...తేలుచు or తేలించు to cause to float.
 కదలు.....to move, to shake v. n. do...కదలుచు or కదలించు to move, &c. v. a.
 పోవు.....to go.....do { పంపు.....అంపు..... }
 { పంపించు-అంపించు } to send.



- 377 తస్యనుము neuter verbs in లిల్లు become active by changing లిల్లు into లించు; thus రంజిల్లు *to be pleased* makes రంజించు *to please*; భేదిల్లు *to be afflicted* makes భేదించు *to afflict*.
- 378 Roots in చు of the third conjugation by changing చు into పించు, and చ్చు into ప్పించు, convert actives into causals, and neuter into active verbs, thus, పిలుచు.....*to call*.....makesపిలిపించు.....*to send for*.
 తెలుచు.....*to open*.....do.....తెలుపించు.....*to cause to open*.
 దీవించు.....*to bless*.....do.....దీవింపించు.....*to cause to bless*.
 ఇచ్చు.....*to give*.....do.....ఇప్పించు.....*to cause to give*.
 తెచ్చు.....*to bring*.....do.....తెప్పించు.....*to cause to bring*.

EXCEPTIONS

- లేచు.....to rise.....makes లేపు.....to raise.
 నిలుచు.....to stand.....do...నిలుపు.....to stop.
 మోచు.....to bear a burden.....do...మోపు.....to load.
 చూచు.....to see.....do...చూపుచుచూపించు.....to shew.
 వచ్చు.....to come.....do...రప్పించు^{or}రావించు.....to cause to come.
 ఎచ్చు.....to increase.....do...ఎచ్చించు.....to cause to increase.
 చచ్చు.....to die.....do...చంపు.....to kill.

- 379 The following is an example of a causal verb.

Root 57000

Present verbal participle.....కొట్టించుచున్న or కొట్టించుచున్న....కొట్టించుచు

common.

682529月

[కొట్టించుతున్న...కొట్టించు...causing to beat.

Past.....do.....နှိုင်း.....having caused to beat.

Infinitive, ... కొట్టించ or కొట్టించు.....to cause to beat.

Causal verbs do not derive any form of the present tense from the participle in
 ३३३.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	కొట్టించుచున్నాను....కొట్టించుచున్నాను... I cause to beat.
	2d.	కొట్టించుచున్నావు....కొట్టించుచున్నావు..... Thou causest to beat.
	3d.	N. & N. M. కొట్టించుచున్నాడు...కొట్టించుచున్నాడు... He causes to beat. కొట్టించుచున్నది.....కొట్టించుచున్నది..... She, or it causes to beat.
Plural.	1st.	కొట్టించుచున్నాము...కొట్టించుచున్నాము.... We cause to beat.
	2d.	కొట్టించుచున్నారు....కొట్టించుచున్నారు.... You cause to beat.
	3d.	N. & N. F. కొట్టించుచున్నారు...కొట్టించుచున్నారు... } They cause to beat. కొట్టించుచున్నవి.....కొట్టించుచున్నవి..... }

common.

common.

Singular.	1st.	కొట్టించుతున్నాను...కొట్టించుతాను.... I cause to beat.
	2d.	కొట్టించుతున్నావు...కొట్టించుతావు..... Thou causest to beat.
	3d.	N. & N. M. కొట్టించుతున్నాడు...కొట్టించుతాడు..... He causes to beat. కొట్టించుతున్నది.....కొట్టించుతున్నది..... } She, or it causes to beat.
Plural.	1st.	కొట్టించుతున్నాము...కొట్టించుతాము.... We cause to beat.
	2d.	కొట్టించుతున్నారు...కొట్టించుతారు..... You cause to beat.
	3d.	N. & N. F. కొట్టించుతున్నారు...కొట్టించుతారు..... } They cause to beat. కొట్టించుతున్నవి...కొట్టించుతున్నవి..... }

PAST.

Singular.	1st.	కొట్టించితిని.....కొట్టించినాను..... I caused to beat.
	2d.	కొట్టించితివి.....కొట్టించినావు..... Thou causedst to beat.
	3d.	N. & N. M. కొట్టించెను.....కొట్టించినాడు..... He caused to beat. కొట్టించెను..... } She or it caused to beat. కొట్టించిందెను..... }
Plural.	1st.	కొట్టించితిమి.....కొట్టించినాము..... We caused to beat.
	2d.	కొట్టించితిరి.....కొట్టించినారు..... You caused to beat.
	3d.	N. & N. F. కొట్టించితిరి.....కొట్టించినారు..... } They caused to beat. కొట్టించెను.....కొట్టించినవి..... }

FUTURE.

COMMON.

Singular.	1st.	కొట్టించెదను.....కొట్టించేను.....	I shall cause to beat.
	2d.	కొట్టించెదవు.....కొట్టించేవు.....	Thou wilt cause to beat.
N. F. & N.	3d.	కొట్టించెదిని.....కొట్టించేని.....	He, she, or it, will cause to
		కొట్టించేదీని.....	[beat.
Plural.	1st.	కొట్టించెదము.....కొట్టించేము.....	We shall cause to beat.
	2d.	కొట్టించెదరు.....కొట్టించేరు.....	You will cause to beat.
	3d.	కొట్టించెదరు.....కొట్టించేరు.....	They will cause to beat.
		కొట్టించెదిని.....కొట్టించేని.....	

AORIST.

Singular.	1st.	కొట్టించుదును...కొట్టించుదును...కొట్టించును...	I cause, caused, or shall
	2d.	కొట్టించుదువు...కొట్టించుదువు...కొట్టించువు...	[cause to beat.
N. M. & F.	3d.	కొట్టించును...కొట్టించును...కొట్టించును...	Thou causest, caus-
			[edst, or wilt cause to beat.
Plural.	1st.	కొట్టించుదుము...కొట్టించుదుము...కొట్టించుము...	He, she, or it causes,
	2d.	కొట్టించుదురు...కొట్టించుదురు...కొట్టించురు...	[caused, or will cause to beat.
	3d.	కొట్టించుదురు...కొట్టించుదురు...కొట్టించురు...	We cause, caused, or
		కొట్టించును...కొట్టించును...కొట్టించును...	

IMPERATIVE MOOD.

Singular.	2d.	కొట్టించుము...కొట్టించుము...కొట్టించుమి...	cause thou to beat.
		కొట్టించుమి...కొట్టించు...కొట్టించు...	
1st.	common.	కొట్టించుదము...కొట్టించుదము...కొట్టించుము...	let us cause to beat.
	common.	కొట్టించుదము...కొట్టించుదము...కొట్టించుము...	
Plural.	2d.	కొట్టించుదు...కొట్టించుదు...కొట్టించుదీ...	cause ye to beat.
		కొట్టించుదీ...కొట్టించుదీ...కొట్టించుదీ...	

RELATIVE PARTICIPLES.

PRESENT.

Common.

కొట్టించుచున్న...కొట్టింపుచున్న...కొట్టించుతున్న...that causes to beat.

INFLECT.

కొట్టించిన...that caused to beat.

INDEFINITE.

Common.

Common.

కొట్టించు...కొట్టించెడు...కొట్టించెడి...కొట్టించే...కొట్టించేటి...that causes, caused, or [will cause to beat.

VERBAL NOUN.

Common.

Common.

కొట్టించుట...కొట్టించడము...కొట్టంపడము...the causing to beat.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	కొట్టించను..కొట్టంపను..I do not, did not, or shall not cause to beat.
	2d.	కొట్టించవు..కొట్టంపవు..Thou dost not, didst not, or wilt not cause to [beat.
	3d.	కొట్టించడు..కొట్టంపడు..He does not, did not, or will not, cause to beat.
	4th.	కొట్టించదు..కొట్టంపదు..She, or it does not, did not, or will not cause [to beat.
Plural.	1st.	కొట్టించము..కొట్టంపము..We do not, did not, or shall not cause to beat.
	2d.	కొట్టించరు..కొట్టంపరు..You do not, did not, or will not cause to beat.
	3d.	కొట్టించరు..కొట్టంపరు..They do not, did not, or will not cause to beat.
	4th.	కొట్టించవు..కొట్టంపవు..They do not, did not, or will not cause to beat.

IMPERATIVE MOOD.

Singular.	2d.	కొట్టించకుము...కొట్టంపకుము...కొట్టించకుమీ...cause not thou to beat.
	3d.	కొట్టంపకుమీ...కొట్టించక...కొట్టంపక...cause not thou to beat.
Plural.	2d.	కొట్టించకుడు...కొట్టంపకుడు...కొట్టించకుడి...cause not ye to beat.
	3d.	కొట్టంపకుడి...కొట్టించకండి...cause not ye to beat.

VERBAL PARTICIPLE.

కొట్టించక.....కొట్టించక.....without causing to beat.

RELATIVE PARTICIPLE.

కొట్టించని.....కొట్టించని.....that does not, did not, or will not cause to beat.

VERBAL NOUN.

కొట్టించు.....కొట్టించు.....the not causing to beat.





CHAPTER SIXTH.



S Y N T A X.

An extensive command of words, a knowledge of their various inflexions, and the choice of such as are most fit to convey our ideas, are necessary to the correct use of every language. But these alone are not sufficient : the force, the elegance, and even the meaning of our expressions, must still depend, in a great degree, on an idiomatical arrangement of the terms which we employ. To illustrate the particular disposition of words which is most consonant to the genius of the Teloogoo language, is the object of the present chapter, and as immediately connected with this subject, I shall here take occasion to treat of the adverbs, conjunctions, interjections, and other indeclinable words, unnoticed in the preceding part of this work.

A strict adherence to the rules which have been laid down regarding the permutation and elision of letters, might possibly distract the reader's attention from the main subject of the present chapter. I shall therefore purposely neglect them, in the examples adduced in support of the following remarks, except where the observance of them may be necessary for the elucidation of any particular part of the syntax; and in order to render the study of the Teloogoo more easy to those who have acquired a knowledge of the Tamil tongue, and to shew in what respects the two sister languages coincide, I shall endeavour as much as possible, in this part of my work, to follow the Jesuit Beschi, an author of established authority in the Tamil language.

OF THE CASES OF SUBSTANTIVES, AND THE USE OF THE POSTPOSITIONS.

- 380 The reader has been already informed, that in nouns denoting inanimate things, the nominative is constantly used for the accusative. This will be explained more fully when we treat of the government of nouns by verbs.
- 381 The genitive, possessive, or inflected case, seldom affixes the postposition మొక్క. We constantly find రామునియిల్లు, used for రాముని మొక్కయిల్లు *Rama's house*; ఇంద్రునిసభ for ఇంద్రుని మొక్కసభ, *the court of Indra*; మన్మథుని బాణము for మన్మథుని మొక్కబాణము *the arrow of Cupid*; and కుబేరునిధనము for కుబేరుని మొక్కధనము, *the wealth of Koobera* (the God of riches) &c. Deprived of this affix, the genitive in Telooḡoo has frequently, as in English, the power of an adjective, అడవిమృగము means *a beast of the forest* that is, a wild beast, యెంకకాలము *the season of sun shine*, or the sultry season; యేటియిసుక *the sand of the river*, or river sand; చెరువునీళ్లు *the water of the lake*, or lake water.
- 382 Two or more substantives relating to the same object agree in case; but if they refer to different objects, the one governs the other in the genitive; thus, దేవుని or దేవుని మొక్కదయ *The favour of the deity*, మనుష్యుల or మనుష్యుల మొక్కపాపములు *the sins of men* &c.
- 383 The inflected or genitive cases of substantive nouns or pronouns, with the terminations of the neuter demonstrative pronouns affixed to them, viz. ది in the singular, and వి in the plural number, are constantly used, without any verb, to denote the affirmation of possession; as అపొమ్మనాది *that property is mine*, యాగుట్టములువారివి *these horses are theirs*, అదిరామునిది *that is Rama's*, యిది బ్రాహ్మణునిది *this belongs to the Bramin*, యిహోటరాజుది *this garden is the King's*, అప్తప్రకముమాతం ద్రిది *that book belongs to my father*, యాయిల్లుపభికోనిదివానిది *this house belongs to a Bramin*.
- 384 The dative case has generally the same force as the prepositions *to*, *for* in English; thus శ్రీమతిలగుమవచంద్రిది *modesty is essential to women*, మొగవాండ్లకు ధైర్యముకత్తము *courage is requisite for men*. It sometimes represents the English genitive; as, మాటసప్రాణముసత్తము *the soul of a promise*



is truth, *బోటికి ప్రాణముమానము* the soul of a woman is her honor. *Soomutee Shrutukum*, literally, *truth is life to a promise, honor is life to a woman.*

The dative is also often used, without a verb, to denote actual possession, as 385
expressed by our verb *to have*; *అతనికినిండా రూకలు* he has much money;
literally, *to him, much money* *రాజుకు పదిమందికొండులు* the King has ten sons,
literally, *to the King, ten sons.* This coincides with the latin rule "*Est pro
habeo regit daticum,*" only that in Teloo goo the *est* is not expressed but
understood.

The dative case, used with the positive degree of an adjective, gives the 386
adjective the force of the comparative degree; and the sign of the dative case
serves to represent the English *than*; thus, *వానికినిండు సమర్థుడు* this man is
more clever than that person, literally *to that person, this man is clever.*

In stating the distance of two places from each other, either one or both of 387
the names of these places may be in the dative case; thus, *కాకినెత్తికించికినెత్తిము
న్నూరామదూరము* or *కాకినెత్తిచిమున్నూరామదూరము* Benares and
Conjeveram are 300 amadas distant; or *Conjeveram* is 300 amadas from
Benares.

అవతల *beyond*, యవతల *on this side*, పైన *above*, కింద *below*, ముందర 388
before, వెనక *behind*, and other words denoting relation of place, govern the
preceding noun in the dative case; as *దీనికి పైన* above this, *దానికి కింద* below that,
దీనిముందర before this, *దానికి వెనక* beyond that &c.

When we speak of motion towards any place, the name of the place must be 389
in the dative; as, *తొటకుపోయెను* he, she, or it went to the garden, *గ్రామా
నికివచ్చెను* he, she, or it ^{Came}went to the village. It is to be observed however,
that if the object towards which motion is directed be of such a nature as not to
admit of entrance, the postposition వద్ద or దగ్గర (*near*) must be inserted
between the noun and the sign of the dative; as, *చెట్టువద్దకిపోయెను* he, she, or
it went to the tree, *రాజుదగ్గరికివచ్చెను* he, she, or it came to the King.

Nouns of time are generally placed in the dative; thus, *అది రేపటియిప్పున్నా* 390

ను *I will give it to-morrow*, యెల్లండికివస్తాను *I shall come the day after to-morrow*.

391 When any end, purpose, or intention is to be expressed, we may either place the noun denoting it in the dative case, or use the postposition కోరకు or కై, corresponding with the English phrases *in order to*, *with a view that*, *for the purpose of*, &c. &c. thus, స్వర్గముపొందుటకు or కోరకు or కైయూశ్వరుని యందు భక్తిప్రసాదమున *in order to obtain bliss, we must put our trust in God*.

392 Words expressing the different degrees of consanguinity or affinity, or denoting any connection or dependence, govern the noun, to which they refer in the dative case. Thus, if we ask మీకువాడెమి కావలెను, *In what relation does that man stand to you?* the answer will be అతడునాకుభావ-నాకుమామ-నాకుమనవడు-నాకుభ్రాతృడు-నాకునిత్రుడు *he is my brother in law, father in law, grandson, servant, or friend*; literally, he is to me a brother in law, &c. &c. In Telooگون, we may ask, as in English మీపేరేమి, *what is your name?* మీవయస్సేమి *what is your age?* or we may use the dative, and say మీకుపేరేమి-మీకువయస్సేమి *To you, what name? what age?*

393 The postpositions కోసరము-కోరకు or కై (composed of the noun దేశరము *a side*, దిగకు the dative case of దిగ, from దిగ *a side*, and అయి the past verbal participle of the affirmative mood of అవు *to become*, all added to the sign of the dative case) are used nearly in the same sense as the dative itself; thus, వత్సరముకోసరము or కోరకు or కైరూకలుపంపించినాడు *he sent money for merchandize, or on account of trade*.

394 Of the use of the accusative, we shall treat under the head "General Rules."

395 The vocative is used precisely as in English; but, in prefixing to nouns the vocative participles దీరి-దీసి and దీయి, particular attention should be paid to the rank and sex of the person addressed, as explained in rule 157; thus, దీరి వోయీ *O Palanqueen bearer!* దీసివాసామ్రుదాలా *O Wicked woman!* దీయి బ్రాహ్మణుడా *O Bramin!*

The *local* ablative, formed by the postposition లో, corresponds with our 396 prepositions *in, on, upon, among* &c. It points out the place where any thing is; for example, దేవతలు స్వర్గములో వున్నారు *The Gods reside in Paradise*, పరమాత్మ ప్రతి హృదయములో వున్నాడు *the Supreme Being in every heart*: లో likewise expresses descent on any object; thus, భూమిలో పడే నీరు *the rain that falls on the earth*. When it affixes the particle నుంచి, derived from ఉంచి, the past verbal participle of ఉంచు, *to place*, it expresses motion out of a place; as కావేరిలో నుంచి ప్రవాహము వచ్చున్నది *the flood comes flowing out of the Cavery*, నేను శ్రీరంగపట్నములో నుంచి వచ్చితిని *I came out of Seringapatam*.

లో is also used in comparison, and makes the comparative or superlative 397 degree, according as the objects spoken of are two, or more; thus, రామలక్ష్మణులలో రాముడధికుడు *Rama is superior to Lutchmana*; literally *among Rama and Lutchmana; Rama is superior*; మనుష్యులలో రాజులు బలవంతులు *among men, kings are the most powerful*; literally, *the powerful*. The particle కి, or the drootupruerootica affixes ను &c. may sometimes be added to లో, which, in this state, is often attached to nouns, in comparison; and the same noun twice repeated, either with, or without this addition, has the force of a superlative; thus, పేదలలోను or లోకి పేద *the poorest of the poor*, మూఁఖులలోను or లోకి మూఁఖుడు *the most obstinate of the obstinate*. Like the English *in*, లో is also used with nouns denoting time; పూర్వకాలములో *in former times*, వెనకటి కాలములో *in after times*.

From లో is derived the word లోపలి, the inflexion of an irregular దేశ్యము 398 noun which wants the nominative. It is generally used in the dative or ablative case; thus, in the dative, లోపలికిటి వైషణము యిచ్చినాడు *he has given medicine internally*. In the ablative, it has the same meaning as the English prepositions *within, inside*, &c. as యింటిలోపల *within the house*, పెట్టెలోపల *inside the box*.

లోనా is an adverb of the same meaning as లోపల, formed by adding నా, 399

the infinitive of the root, అవ్, *to become* to the postposition లో²; as లో నావచ్చి నాడు *he came inside*.

400 లో¹ is often prefixed to the verbs పడు *to fall*, or అవ్ *to become*, which then signify *to submit, to yield* &c. corresponding to the English phrase *to give in*. లోపడి నాడు *he has submitted*.

401 The postposition చేత, or it's contraction చే, the sign of the ablative termed *instrumental*, is itself the inflected ablative case of the irregular దేశ్యము noun చెయ్యి *the hand*. It represents the cause or agency by which any effect is produced, and may generally be translated by the English preposition *by*; thus, లోక ముయీశ్వరునిచేత సృజింపబడ్డది *the world was created by God*, వర్షముచేత భూమిచల్లబడుతున్నది *the earth is cooled by rain*. To the postposition చేత, as well as to వలన or వల్ల, which are synonymous with it, the drootuprucrootica affixes ను &c. are often added; as, సూర్యునివల్లను కాక *heat is produced by the sun*, యాగమువల్లను or చేతను మోక్షముగ లభు *bliss is attainable by sacrifice*: literally *by the sun, heat-by sacrifice, bliss*.

402 తో², the sign of what we have named the *social* ablative, is equivalent to the English preposition *with*; తంబ్రితనకొమారునితోవచ్చెను *the father came with his son*, రామునినేత్రంబులతోచూడనామనంబుత్పత్తిబొందెను *viewing Rama with my eyes, my mind was satiated*; కూడ, the infinitive of the verb కూడు *to join*, generally written by the vulgar కూడా, is often added to తో² to strengthen the connection; thus, వానినాతోకూడారమ్మనిచెప్పు *tell him to come along with me*. తోడ and తోడుత are not so much in use as తో².

403 The postposition న, affixed only to nouns denoting inanimate objects ending in య, has occasionally the power of each of the three ablatives above mentioned; thus, చెట్టునపండుబండెను *the fruit ripened on the tree*, రాజుసీంహాసనమున కూచుండెను *the king sat upon the throne*, సంతోషమునగృహంబుననుండెను *he staid at home from joy*, బలమునతనపగ వారినిజయించెను *he vanquished his enemies by his prowess*.

404 The inflected ablative, peculiar to the irregular దేశ్యము nouns, has the

same power with respect to these nouns, as the postposition న has with regard to nouns in చ denoting inanimate objects; thus, ముంగిటవున్నాడు *he is in the court yard*, నాని నోరువున్నది *it is in his mouth*, పడమట *in the west*, కోట *in the nail*, పండుకరిచినాడు *he bit with his teeth*, (literally, with the tooth) నాకంటచూశ్చిని *I saw with my eyes*, (literally, with the eye) చేతధనుస్సు పట్టెను *he held the bow with his hand*, వింటచంపెను *he killed with a bow*, నన్ను చేతపట్టిబలుచుకపోయెను *taking me by the hand, he conducted me*.

నిమిత్తము and విషయము are nominatives of two తత్సమము nouns, frequently used as postpositions; నిమిత్తము denotes some cause, reason, &c. and విషయము corresponds precisely with our word *respecting*, or *respect* in such phrases as “in this respect,” “in one respect.” The use of these words as postpositions will be best understood by the following examples. యూయిల్లుమీని మిత్తముకొంటిని *I purchased this house for you, or on your account*, పెండ్లివిషయముచూట్లాడెను *he spoke respecting the marriage*, రాచకార్యవిషయముప్రాసెను *he wrote respecting affairs of state*: కోసము or కోసరము, mentioned in rule 393, has often the same meaning as నిమిత్తము; thus, we say మిమ్ముచూచేటందుకోసరము or కోసము నేనువచ్చిని, *I came on purpose to see you*.

అందు is nearly synonymous with the postposition లో. The difference between them will be best defined by examples; thus, వనములో and వనమునందు both mean *in the garden or forest*, but the former refers more strongly than the latter to the *inside*; రామునిలోభక్తి and రామునియందుభక్తి both mean *faith in Rama*, but the former expression denotes the faith that exists *within* Rama, the faith that he possesses in others; the latter phrase denotes the faith which others have in him.

వలె is derived from the root పోలు which signifies *to resemble*; it denotes similitude, likeness &c. thus, వైకుంఠమువలె *like Vycoontha*, (the residence of Vishtnoo) నావలె *like me*: the word పోలె whence వలె is immediately derived, is used, in books, instead of వలె; but being part of an active verb, it always governs the accusative, instead of the inflexion, and the ప of పోలె is, in this case, changed into చ, the accusative preceding it being included in the

class of drootuprukrootooloo; thus నన్నువోలే like me, వైకుంఠంబునుంబోలే like Vycoonthu.

408 నుండి - నుంచి are used to denote motion from a place; as కానావాడలుకల కక్తానుంచి or నుండివచ్చినవి a great number of vessels have arrived from Calcutta, చెన్నపట్నమునుంచిపట్టణమునకుయెంతదూరము how far is it from Madras to Masulipatam?

409 The following are a few examples shewing the mode in which most of the other common postpositions are used, యిండ్ల or యిండ్లకు - సందున or మధ్య between the houses, వాని or వానికివెంబడి or వెనకవచ్చినాడు he came behind or after him, రెండుగదియలవెనకయిస్తున్నాను I will give it in (or after) two hours; in this last example, వెంబడి cannot be used, because it refers exclusively to situation, not to time. యింటికి or యింటియెదురు opposite the house, తోటయెదురుగా opposite the garden.

410 కూచి governs the accusative, thus; శివునికూచి or కురించికవన్నచేత ను he performed penance to (or on account of) Shiva, అతడుపట్టణముకూచిపోయినాడు he went towards the city.

411 The very useful and common postposition మీద on, upon, has been omitted, by mistake, from the list of the postpositions given in rule 130; it denotes rest on a place, and governs the noun preceding it in the oblique case; as భూమి మీద on the earth &c.

412 The postpositions of which the following are examples are found only in books: విశ్వామిత్రునటుత or అటురాముడేసెను Rama went with Viswamitra, పారవతీనిపాంపెవార్యునియేసెను Paravatee departed with Shiva, ధనముపొరుడిగిం చెను he was elated by riches, భక్తిమెయి or మైత్రుభిఁజిలిని I prayed with faith, విద్యబట్టుటకేరీతి through learning, fame accrues, నీవువచ్చుటంజేసిజనులుసంతోషించిరి the people are pleased by your coming, బలముఁబట్టిజయము victory is attainable by prowess.

413 With the exception of యొక్క, all cases of substantive nouns or pronouns formed by postpositions ending in , such as చేత by, తోడ with, వైపు outside,

పైన *above*, *upon*, కింద *down*, *below*, వద్ద *near* &c. &c. when immediately followed by other substantives with which they agree, change the final *u* of these postpositions into *o*; thus, మీరొడిచెలిమి *the friendship with you*, గాని కైటి రోటలు *the gardens without the gate*, మిద్దెపయినియిండ్లు *the houses above the terrace*, కొండకింది నేలలు *the lands below the mountain*, పట్టణమున దగ్గరను ములు *the gardens near the city*, కు బేరునివద్ద పంపత్తు *the wealth of the god of riches*, literally *the wealth near the god of riches*. In such constructions, the *u* of the postposition అందు is changed into *లి*; thus, నాయుండలిక రుణ *the regard towards me*.

OF THE FORMATION OF VARIOUS CLASSES OF NOUNS.

Nouns denoting the agent are often formed by adding to the inflexion of a 414 noun substantive the pronoun వాడు for the masculine, and అది for the feminine; thus, from ఇంటి, the inflexion of ఇల్లు *a house*, is formed యింటివాడు *a house owner*, from పండ్ల, the inflexion of పండ్లు *fruits*, పండ్లవాడు *a fruiterer*, from నంది *a temple*, నందివాడు *an officer of the temple*, and from అంగడి *a shop*, అంగడివాడు *a shopkeeper* &c. &c. Nouns in ము, however, in this construction, are not placed in the inflexion, but change the final ము into పు, thus; నల్లము *a horse*, makes నల్లపువాడు *a horsekeeper*.

When the agent to be denoted is familiar, or contemptible, కాడు is some- 415 times used instead of వాడు, and కత్తె instead of అది; thus, from చెలిమి *friendship*, comes చెలిమికత్తె *a female friend*; thus, also, we say విటకాడు *a rake*, సొగసుకాడు *a coxcomb, a good looking fellow*, సొగసుకత్తె *an afflicted female, a fine girl*.

Nouns denoting the agent are also formed from తత్పనుము nouns in *ము*, 416 by changing that termination into *లి*; thus, from కోపము *anger*, comes కోపలి *an angry person*, from పాపము *sin*, పాపలి *a sinner*, from బలము *strength*, బలి *a strong person*, from లోభము *covetousness*, లోభలి *a miser*.

Besides the verbal noun denoting the action itself which the verb signifies, 417 there are many abstract nouns derived from verbs: some of these abstract nouns are the same as the roots themselves; thus, from

the root మ్రొక్కు...to salute.....comes... మ్రొక్కు...salutation.
do.....పలుకు...to speak.....do.....పలుకు...a word.
do.....దుముకు...to leap...do.....దుముకు...a leap.
do.....తూచు...to sleep...do.....తూచు...sleep.
do.....తెలుచు...to shine...do.....తెలుచు...light.
do.....పొడుచు...to heighten...do.....పొడుచు...height.
do.....తిట్టు...to abuse, to call names, do. తిట్టు...abuse.
do.....కొట్టు...to flog...do.....కొట్టు...alash, a blow.
do.....తన్ను...to kick...do.....తన్ను...a kick.
do.....నవ్వు...to laugh...do.....నవ్వు...laughter.

418 Others are formed from roots in యు or చు, by changing these syllables into వు, and if య precede యు, it is changed into వ.

జదియు...to fear...జరువు...fear.
మెఱియు...to glare...మెలుపు...lightning.
పొడుచు...to stab...పొడుపు...a stab.
వీడుచు...to cry...వీడుపు...weeping.
మఱచు...to forget...మఱపు...forgetfulness.
నేరుచు...to learn...నేరుపు...skill.
గెలుచు...to vanquish...గెలుపు...victory, success.
ఓరుచు...to suffer patiently...ఓరుపు...patience.
తలచు...to think...తలపు...thought.
మోచు...to bear a burden...మోపు...a load or burden.
చూచు...to see...చూపు...sight.
మెచ్చు...to approve...మెప్పు...approbation.

419 Some are formed from roots in యు by changing that syllable into వు, and if య precede యు it is changed in వ.

దిగయు...to tighten...దిగువు...tightness.
ఎగయు...to fly...ఎగువు...flight.

Others are formed from roots in యు or చు by changing the final యు or చు to ఉత or త. 420

నేయు	to weave	నేఉత	texture.
మోయు	to sound, to roar	మోఉత	a roaring.
వ్రాయు	to write	వ్రాఉత	writing.
గీయు	to draw a line	గీఉత	a line.
మూయు	to shut	మూఉత	a lid.
అప్పగించు	to deliver	అప్పగింత	deliverance.
వప్పగించు		వప్పగింత	
కలవరించు	to dream	కలవరింత	dreaming.

Some are formed by changing the final చ of the root into ఉక. 421

నమ్ము	to trust	నమ్మక	trust.
లేలు	to float	లేలిక	lightness.
బడలు	to be fatigued	బడలిక	tiresomeness.
ఏలు	to govern	ఏలిక	a governor.
కోరు	to hope	కోరిక	hope.

Some abstract nouns are formed from roots in చు and సు by changing చు to ఉ, and సు to ఉరు. 422

మందు	to burn	మందురు	a flame.
పండు	to cook	పండురు	cooking.
పాడు	to sing	పాడురు	a song.
అను	to say	అనురు	a saying.
కొను	to buy	కొందురు	purchase.

The following abstract nouns are irregularly formed from their respective roots. 423

అలయు	to be tired	అలక - అలపు - అలముక - అలవడు	tiresomeness.
మేయు	to graze	మేవు - మేత	grazing.
కూయు	to make a noise	కూడత - కూడక	a noise, a cry.
మొలుచు	to shoot, or sprout	మొలక - మొక్క - మోక	a sprout.

కలఁచు	to disturb	కలఁత - కలఁక	a disturbance.
మడుచు	to fold	మడుపు - మదత	a fold.
అమ్మ	to sell	అమ్మడు - అమ్మకము	a sale.
మిగులు	to remain	మిగులు - మిగత	remainder.
ఉండు	to be or reside	ఉంటు - ఉనికి	residence.
తిన	to eat	తింటు - తింది	eating.
విను	to hear	వినికె - వినికెడి	hearsay informa- tion.
పోలు	to resemble	పోలిక - పోల్కి	resemblance.
విత్తు	to sow	విత్తు - విత్తనము	seed.
తప్పు	to miss	తప్పు - తప్పితము	a mistake.
పుట్టు	to be born	పుట్టు - పుట్టువు - పుట్టుక	birth.
చచ్చు	to die	చావు	death.
చొచ్చు	to enter	చోటు	a place.
నొచ్చు	to pain	నొప్పి	pain.
కలుగు	to have	కలిమి	riches.
దున్న	to plough	దుర్గి	a plough.
కొలుచు	{ when it means to serve makes..... when it means to measure makes.....	కొలుపు	service.
		కొలత	a measure.
పండు	to ripen makes పంట	a product of the earth and పండు	fruit.

424 A great number of abstract nouns are formed by adding the termination తనము to దేశ్యము adjectives, and sometimes to దేశ్యము nouns, or even occasionally to the relative participles of దేశ్యము verbs; thus, from the adjective...మంచి...good.....comes.....మంచితనము...goodness.
do.....గొప్ప...great.....do.....గొప్పతనము...greatness.
do.....మర్ది...dull.....do.....మర్దితనము...dullness.
do.....చక్క...beautiful.....do.....చక్కతనము...beauty.
do.....చిన్న...small.....do.....చిన్నతనము...smallness.
thus, also, from the substantive.....పిల్ల.....a child.....do.....పిల్లతనము...childhood.



and from the relative

participle తెలియని $\left[\begin{array}{l} \text{that is, was, or} \\ \text{will not be known.} \end{array} \right\}$ తెలియనితనము } ignorance.

తనము is never added to any except pure దేశ్యము words.

తత్వము adjectives or substantives of any termination become abstract nouns 425
by affixing త్వము or త; as,

గురు great, heavy makes...గురుత్వము...or...గురుత...greatness, weight.

లఘు small, light do లఘుత్వము..or...లఘుత...smallness, lightness.

కృఢ hard do కృఢత్వము..or...కృఢత...hardness.

ప్రభు a master do ప్రభుత్వము..or...ప్రభుత...mastership.

వీర a hero do వీరత్వము...or...వీరత...heroism.

శూర valiant do శూరత్వము..or...శూరత valour.

OF ADJECTIVES.

In the fourth chapter of this work, we have so fully explained the mode in 426
which adjectives agree with substantives, that little remains to be added respecting that part of syntax.

The adjective is generally placed before the substantive noun or pronoun with 427
which it agrees; as మంచి బ్రాహ్మణుడు a good bramin, మంచి స్త్రీ a good woman, చెడ్డ గుఱ్ఱము a bad horse, చక్కనిమనిషి a beautiful person.

In English, when the verb *to be*, in any of it's variations, comes between a 428
substantive and an adjective, the sense may be well expressed in Teloo-goo by placing the adjective after the substantive; but, in this case, the verb *to be* is not expressed, but only understood in Teloo-goo. A దేశ్యము adjective has no gender or number, except what it receives from the word to which it is prefixed; it is therefore necessary, when it thus follows it's substantive, to add to it the pronouns వాడు or అది, or వారు or అవి, according to the gender and number of the substantive with which it agrees, thus, in the phrases *that bramin is good* ఆ బ్రాహ్మణుడుమంచివాడు, *those bramins are good* ఆ బ్రాహ్మణులుమంచివారు, *that woman is good* ఆ స్త్రీమంచిది, *these women are good* ఈ స్త్రీలుమంచివారు, *that horse is good* ఆ గుఱ్ఱముమంచిది, *these horses are*

good ఈగుణములుపొంది, no verb is used, the adjective merely follows its substantive, the pronouns in question being at the same time affixed to the adjective, because it belongs to the దేశ్యము class. But శత్రువుము adjectives do not admit of the addition of these pronouns, because they possess within themselves the distinction of gender and number; thus, using a శత్రువుము adjective, instead of a దేశ్యము one, we should say *that bramin is good* ఆ బ్రాహ్మణుడు శ్రేష్ఠుడు, *that woman is good* ఆ స్త్రీ శ్రేష్ఠురాలు, *that horse is good* ఆ గుఱ్ఱము శ్రేష్ఠము see rule 289, &c.

429 Many substantives are converted into adjectives, by affixing the word కల possessing, from the root కలుగు; thus, బలముకల possessing strength, strong, బుద్ధికల wise, that is possessing wisdom, సుఖముకల happy, possessing happiness, ధనముకల wealthy, possessing wealth, &c. &c.

430 In Telogoo, the degrees of comparison are formed, not by any change in the adjective itself, but by the use of certain particles. In treating of the postpositions, the manner in which కి - లో - లోకి and లోను are employed in comparison, has been fully explained; and it only remains here to observe that the words కన్న and కంటే are often affixed, in a similar manner, to the inflexions of substantive nouns or pronouns, to express the comparative degree. It is generally thought that కన్న is the past relative participle of the root కను to see, signifying *that has seen*, and that కంటే is the subjunctive of the same verb signifying *if any one see*; thus, దీనికన్నమంచిదిలేదు *there is nothing better than this* signifies, literally, *to those that regard this, there is nothing better*; and దీనికంటేమంచిదిలేదు *there is nothing better than this*, literally translated, means, *if you look at this, there is nothing better*. But it seems more probable that these particles are derived from the corresponding parts of the root అను to say, added to the dative case, and that కన్న is formed of కు or కి and అన్న, and కంటే of కు or కి and అంటే; for if these particles were derived from the active verb కను to see they would govern the accusative, instead of the inflexion; but we say వాకంటే never నన్నుకంటే *than me*: in this sense, the abovementioned



expressions, literally translated, would mean *to those that speak of this, nothing is better; and if you speak of this, nothing is better.*

The superlative degree is generally formed by prefixing to the adjective the words బహు *very*, ఎంతా *much*, &c. thus, బహుబుద్ధిమంతుడు *a very wise man*, ఎంతాకొప్పయిల్లు *a very large house*. To express *the wisest, the greatest*, &c. the phrase అందరికంటే *than all* is used for the masculine and feminine, and అన్నిటికంటే *than all things* for the neuter. If we would express *the wisest man* we must say in Telooḡoo అందరికంటేబుద్ధిమంతుడు *that is, the man wiser than all*. If we would express *the largest tree* we must say అన్నిటికంటేకొప్పవృక్షము, *or the tree larger than all*, అందరికంటేకొప్పరాదు *the greatest of men*, అందరికంటేహానుకలై *the most beautiful of women*.

OF THE USE OF THE SIMPLE TENSES OF VERBS.

Nothing will at first be more perplexing to the Telooḡoo Student than the use of one tense of the verb for another. After studying the different conjugations, he will be surprized to find what I have termed the *present tense* constantly used, even by his teacher, in a *future* signification. I hope, however, that he will not, on this account, too hastily question the correctness of the principles I have endeavoured to inculcate, and recommend the following observations on this subject to his particular attention.

In rule 329, it was explained that the particular form of the present tense terminating in చాను is peculiar to the religious Bramins of the Northern districts; and the reader was requested to bear in mind that those terminating in చాను and చున్నాను are the only forms to be employed in the colloquial use of the language; that in చున్నాను is seldom found except in books, and to distinguish the other three from it, the word *common* has been always prefixed to them, in the conjugation of the verbs. These rules cannot be too strongly impressed on the memory of the student.

The two forms of the present tense, derived from the verbal participles ending in న్ను, spring originally, like those participles themselves, from the auxiliary



55 years, (Future) యికనురానారానాకేవలమాయుస్సుగ్రహపవన and by degrees the length of human life will be greatly shortened, (Past) దేవదత్తునికేనాపమునువనిందాస్నేహముకద్దు There existed formerly a very intimate friendship between Davadatta and me, (Past) మాయింటికి ప్రతిదినంవచ్చును వేసున్నవదియింటికిపోదును he came to my house frequently, and I went to his, (Present) ఇప్పుడువానికేనాపద్వేషమునకవేసువానియింటికిపోను, వాడుమాయింటికిరాడు at present, as enmity exists between us, I never go to his house, and he never comes to mine. In the common dialect, we constantly say అట్లాచేతును I shall do so, మీరువత్తురా will you come? వేనురాను I shall not come &c. In fact, the student can seldom err in translating the English future by the Telooḡoo aorist. In explaining the Telooḡoo aorist in English, he must be guided chiefly by the context.

OF THE FORMATION OF COMPOUND TENSES OF VERBS.

The present, the past, the future, and the aorist, are the only tenses mentioned 438 in the conjugation of the verb. The compound tenses, formed by auxiliary verbs, were reserved for consideration in this place.

Tenses corresponding with the imperfect and pluperfect in English are formed 439 by prefixing the present and past verbal participles of any verb to the perfect tense of ఉండు to be; thus,

IMPERFECT.

Singular, Sg. 3d. 1st. M. F. & N.	పాడుచూపుంటిని.....	I was singing.
	పాడుచూపుంటివి	Thou wast singing.
	పాడుచూపుంటెను.....	He, she, or it was singing.
Plural, Pl. 1st.	పాడుచూపుంటిమి.....	We were singing.
Plural, Pl. 2d. M. F. & N.	పాడుచూపుంటిరి.....	You were singing.
	పాడుచూపుండిరి.....	} They were singing.
	పాడుచూపుడెను.....	

PLUPERFECT.

Singular.	1st.	పాడినంటిని.....	I had sung.
		పాడినంటివి.....	Thou hadst sung.
		పాడినంటెను.....	He, she, or it had sung.
		పాడినంటిను.....	We had sung.
Plural.	2d.	పాడినంటిరి.....	You had sung.
		పాడినంటిరి.....	They had sung.
		పాడినంటెను.....	

440 For example, if we say భరతుడుఅడవియొక్కకువచ్చినప్పుడుఅతనిఅన్న రాముడువనమునకుపోతూవుంటెను when Bharata came to Oude, his eldest brother Rama was going to the forest. As far as regards the present time, Bharata's arrival is past, as well as Rama's departure, but the two actions were simultaneous, and this is represented by adding the past tense of ఉండు to be to the present verbal participle of పోవు to go; but if the actions denoted by both verbs are not only past as regards the present time, but the action denoted by one verb is antecedent to the action denoted by the other, then the past verbal participle is prefixed to the past tense of ఉండు, to form the pluperfect; thus, రాజయ్యుద్ధరంగమునుంచిపట్టణమునకువచ్చేటందుకుమును కేలతనికి వైకొమ్మరుడుపుట్టివుంటెను before the King returned to the city, from the field of battle, a son had been born to him. The return of the King and the birth of his son are both past, but the birth was antecedent to the King's return.

441 Certain other tenses are formed by affixing to the infinitive of any verb particular tenses of the verbs పోవు to go, కలుగు to possess, to be able, వేర్చు to learn, చాలు to suffice, and శక్తు to be able, used as auxiliaries. The original verb remains in the infinitive, whilst these auxiliaries are conjugated through all the persons of the tenses thus used.

పోవు to go.

The present, perfect and aorists of this verb may be affixed, as in English, to the infinitive of any verb, to denote a future signification; but the infinitive

being a ద్రుత ప్రకృతిక, the వ of పాపు is, in the superior dialect, changed into బ, according to rule 115; thus,

పాదఁ-బోచున్నాను.....	I am going to sing.
చేయఁ-బోచున్నావు.....	Thou art going to do.
చూడఁ-బోచున్నాడు. బోచు-న్నది or చది He, she, or it is going to see.	
ప్రాయఁ-బోచున్నాము.....	We are going to write.
పంపించఁ-బోచున్నారు.....	You are going to send.
చెప్పఁ-బోచున్నారు. బోచున్నవి.....	They are going to say క్క. క్క.
కలుగు to be able.	

కలుగుదును or కలను the affirmative, and లేను the negative aorist, together with కలిగితిని the perfect tense of this verb, added to the infinitive of any other verb, imply the possession, or want, of power or ability: the క of కలుగు, however, is changed into క when preceded by an infinitive, or any other word of the class named ద్రుత ప్రకృతిక.

పాదఁ-కలుగుదును - కలను.....	I can sing.
చేయఁ-కలుగుదువు - కలవు.....	Thou canst do.
చూడఁ-కలుగును - కలడు - కలదు.....	He, she, or it can see.
ప్రాయఁ-కలుగుదుము - కలము.....	We can write.
పంపించఁ-కలుగుదురు - కలరు.....	You can send.
చెప్పఁ-కలుగుదురు - కలరు - కలవు.....	They can tell.
పాద లేను.....	I cannot sing.
చేయఁలేవు.....	Thou canst not do.
చూడలేదు - లేదు.....	He, she, or it cannot see.
ప్రాయలేము.....	We cannot write.
పంపించ లేరు.....	You cannot send.
చెప్ప లేరు - లేవు.....	They cannot tell.
పాదఁకలిగితిని.....	I could sing.
చేయఁకలిగితిని.....	Thou couldst do.

M. P. & N.

చూడఁగలిగెను.....He, she, or it could see.

(ప్రా)ముఁగలిగితిమి.....We could write.

పంపించఁగలిగితిరి.....You could send.

M. & P. N.

చెప్పుఁగలిగిరి-గలిగెను.....They could tell.

గలను &c. is a contraction of గలుగుదును &c.; the former sometimes implying futurity, but the latter ability only; చేయఁగలను may mean either *I will* or *I can do*, but చేయఁగలుగుదును means only *I can do*; the relative participle గల is often used, after an infinitive, in a future sense; the phrase చేయఁగలవించింపమలు the requests which I am about to make, occurs at the commencement of almost every Teloogoo letter addressed by an inferior to a person in a superior station.

నేర్చు to learn.

The affirmative and negative aorists, and the perfect tense of this root, added to the infinitive of any verb, have the same power as the corresponding tenses of గలుగు.

పాడ నేర్తును.....I can sing.

చేయ నేర్తువు.....Thou canst do.

చూడ నేర్చును.....He, she, or it can see.

(ప్రా)ము నేర్తుము.....We can write.

పంపించ నేర్తురను.....You can send.

M. & P. N.

చెప్పు నేర్తురు - నేర్చును.....They can tell.

పాడ నేరను.....I cannot sing.

చెయ్య నేరవు.....Thou canst not do.

M. P. & N.

చూడ నేరదు - నేరదు.....He she, or it cannot see.

(ప్రా)ము నేరము.....We cannot write.

పంపించ నేరరు.....You cannot send.

M. & P. N.

చెప్పు నేరరు - నేరవు.....They cannot tell.

పాడనేర్చితిని.....	<i>I could sing.</i>
చెయ్యనేర్చితివి.....	<i>Thou couldst do.</i>
చూడనేర్చెను.....	<i>He, she, or it could see.</i>
వ్రాయనేర్చితిమి.....	<i>We could write.</i>
పంపించనేర్చితిరి.....	<i>You could send.</i>
<i>M. & F. N.</i> చెప్పనేర్చితిరి-నేర్చెను.....	<i>They could tell.</i>

చాలు to suffice, ఓవు to be able.

The affirmative and negative aorists of these verbs are used, after infinitives, in the same manner as the corresponding tenses of కలుగు and వేచు; but the infinitive being included in the ద్రుతప్రకృతికలు the చా of చాలు is changed into జా and the ఓ of ఓవు into నొ in conformity to rules 115 and 92.

పాడజాలుదును.....	<i>I can sing.</i>
చెయ్యజాలుదువు.....	<i>Thou canst do.</i>
చూడజాలును.....	<i>He, she, or it can see.</i>
వ్రాయజాలుదుము.....	<i>We can write.</i>
పంపించజాలుదురు.....	<i>You can send.</i>
<i>M. & F. N.</i> చెప్పజాలుదురు-జాలును.....	<i>They can tell.</i>
పాడజాలను.....	<i>I cannot sing.</i>
చెయ్యజాలవు.....	<i>Thou canst not do.</i>
<i>M. F. & N.</i> చూడజాలదు-జాలదు.....	<i>He, she, or it cannot see.</i>
వ్రాయజాలము.....	<i>We cannot write.</i>
పంపించజాలరు.....	<i>You cannot send.</i>
<i>M. & F. N.</i> చెప్పజాలరు-జాలవు.....	<i>They cannot tell.</i>
పాడనొవుదును.....	<i>I can sing.</i>
చెయ్యనొవుదువు.....	<i>Thou canst do.</i>
చూడనొవును.....	<i>He, she, or it can see.</i>
వ్రాయనొవుదుము.....	<i>We can write.</i>
పంపించనొవుదురు.....	<i>You can send.</i>

^{M. S. F.} చెప్ప నోపుదురు. ^{N.} నోపును.....	<i>They can tell.</i>
పాడనోపను.....	<i>I cannot sing.</i>
చెయ్యనోపవు.....	<i>Thou canst not do.</i>
^{M.} చూడనోపదు. ^{F. S. N.} నోపదు.....	<i>He, she, or it cannot see.</i>
రాయనోపము.....	<i>We cannot write.</i>
పంపించనోపరు.....	<i>You cannot send.</i>
^{M. S. F.} చెప్ప నోపురు. ^{N.} నోపవు.....	<i>They cannot tell.</i>

The affirmative and negative aorists of కూడు *to join* are sometimes placed after an infinitive, and conjugated through all the persons, in the same manner as the corresponding tenses of చాలు: they denote *expediency* rather than *ability*; but the use of the third person neuter only of these tenses is more correct, as explained hereafter.

- 442 Some other tenses are formed by affixing to infinitives the third person neuter only of certain tenses of a few verbs, used as auxiliaries. In this case the nominative only undergoes a change; the original verb remains in the infinitive, and the auxiliary in the 3d person neuter of the singular number.

వలెను or వలెననిది the third person of the past tense, and చలయును the third person of the affirmative aorist of the root చలయు, when affixed to the infinitive of a verb, imply *obligation or necessity* without reference to any particular time. They may be translated by the English auxiliary *must*, and are governed by any of the three persons in the nominative case; thus, నేనుచెయ్యవలెను *I must do*, నీవుచిచారింపవలెను *you must inquire*, వాడురావలెను *he must come*.

The third person neuter of the negative aorist of this verb is irregular, namely చలకదు or చలదు, more commonly contracted into చడ్డు. It is used negatively, in the same manner as the affirmative tenses above mentioned; but, when affixed to infinitives, it has rather an imperative than an indicative meaning, and is therefore applied more frequently to the second and third persons than to the first; as, నీవురావడ్డు *don't come*, వారుపోవడ్డు *let them not go*. Interrogatively, however, it is sometimes used with the first person, నేనురావడ్డా *must I not come?*

These tenses of the verb వలయు are also occasionally added, in the same indeclinable state, to nouns in the nominative case, to denote *want or desire*. In this construction, the affirmatives వలెను-వలసినది and వలయును invariably take before them the infinitive కా, but the negative వద్దు does not require it; thus, గుఱ్ఱమునాకు కావలెను *I want a horse*, గుఱ్ఱమునాకు వద్దు *I do not want a horse*. The noun denoting that which is wanted is placed in the nominative case, but the noun or pronoun denoting the person who desires or wants is placed in the dative.

తగునది or తగ్గది the third person neuter of the past tense, and తగదు the third person neuter of the negative aorist of the root తగు *to be becoming, decent, fit, proper, &c.* are respectively used, after infinitives, to express *propriety or impropriety*, without reference to any particular time, and may be considered to represent the English auxiliary *ought*: the త may be changed into డ after an infinitive, see rule 115.

నేను చేయఁదగ్గది..... *I ought to do.*
 నీవు వ్రాయఁదగ్గది..... *Thou oughtest to write.*
 వాఁడు or అది చదవఁదగ్గది..... *He, she, or it ought to read.*
 మేము లిక్కడ వుండుదగ్గది..... *We ought to be there.*
 మీరు నిలవఁదగ్గది..... *You ought to stand.*
 వారు పంపించఁదగ్గది..... *They ought to send.*
 నేను చేయఁదగదు..... *I ought not to do, &c. &c.*

వచ్చును and రాదు, the third persons neuter of the affirmative and negative aorists of the root వచ్చు *to come*, are respectively added to infinitives to denote *liberty or want of liberty*; thus,

నేను చేయవచ్చును..... *I may do.*
 నీవు వ్రాయవచ్చును..... *Thou mayst write.*
 వాఁడు or అది చదవవచ్చును..... *He, she, or it may read.*
 మేము లిక్కడ వుండువచ్చును..... *We may be there.*
 మీరు నిలవవచ్చును..... *You may stand.*
 వారు పంపించవచ్చును..... *They may send.*

నేను చేయరాదు..... *I may not do.*
 నీవు వ్రాయరాదు..... *Thou mayst not write.*
 వాడు or అది చదవరాదు..... *He, she, or it may not read.*
 మేము అక్కడ వుండరాదు..... *We may not be there.*
 మీరు నిలవరాదు..... *You may not stand.*
 వారు పంపించరాదు..... *They may not send.*

కూడును and కూడదు, the third persons neuter of the affirmative and negative aorists of the root కూడు *to join* are added to infinitives to denote, possibility or impossibility; the క being changed to క according to rule 115, thus,

నేను చేయకూడును..... *I can do.*
 నీవు వ్రాయకూడును..... *Thou canst write.*
 వాడు or అది చదవకూడును..... *He, she, or it can read.*
 మేము అక్కడ వుండకూడును..... *We can be there.*
 మీరు నిలవకూడును..... *You can stand.*
 వారు పంపించకూడును..... *They can send.*
 నేను చేయకూడదు..... *I cannot do.*
 నీవు వ్రాయకూడదు..... *Thou canst not write.*
 వాడు or అది చదవకూడదు..... *He, she, or it cannot read.*
 మేము అక్కడ వుండకూడదు..... *We cannot be there.*
 మీరు నిలవకూడదు..... *You cannot stand.*
 వారు పంపించకూడదు..... *They cannot send.*

413 Various negative compound tenses may be formed by affixing the several tenses of the verb పోవు *to go*, to the negative verbal participle of any verb; the original verb remains in the negative verbal participle, whilst the auxiliary tenses of పోవు are conjugated through all the persons; thus,

నేను వ్రాయకపోతిని..... *I did not write.*
 నీవు చదవకపోదువు..... *Thou wilt not read.*
 నేను పంపించకపోను..... *I will not fail to send.*

We have already explained, under rule 441, that లేను - లేవు - లేడు. లేదు 444
 లేము - లేరు - లేవు, the negative aorist of the root కలుగు, when added to
 infinitives as an auxiliary, denotes *want of ability*, as *I cannot* &c. But it is
 often used alone as an original defective verb, representing the negative of the
 perfect tense of ఉండు *to be*; thus,

అక్కడవున్నాను..... I was there..... అక్కడలేను..... I was not there.
 అక్కడవున్నావు Thou wast there..... అక్కడలేవు..... Thou wast not there.
 అక్కడవున్నాడు..... He was there..... అక్కడలేడు..... He was not there.
 అక్కడవున్నది or ఉంది She, or it was there. అక్కడలేదు She, or it was not there.
 అక్కడవున్నాము..... We were there..... అక్కడలేము..... We were not there.
 అక్కడవున్నారు..... You were there..... అక్కడలేరు..... You were not there.
 అక్కడవున్నారు..... They were there..... అక్కడలేరు..... They were not there
 అక్కడవున్నవి..... They were there..... అక్కడలేవు..... They were not there.

In these two senses లేను agrees with it's nominative in gender and number.

లేదు, the neuter of the third person singular, is used indeclinably, in two
 other senses, as explained under the head " Particles."

Condition or contingency, is expressed, in the superior dialect of the Teloo- 445
 goo, by changing the final vowel of each of the different persons in the first forms
 of the several affirmative tenses into -చిని; and in the common dialect, by merely
 changing the termination చిని of the first person in the first form of the past
 tense into లే; thus, in the superior dialect, from

కొట్టుచున్నాను..... I beat..... comes. కొట్టుచున్నానేని..... if I beat.
 కొట్టిరిని..... I have beaten..... కొట్టిరినేని..... if I beat.
 కొట్టెదను..... I shall beat. కొట్టెదనేని..... if I beat.
 కొట్టుదును..... { I bent, did beat, } కొట్టుదునేని..... if I beat.
 { or shall beat. }
 చేయుచున్నాను..... I do..... చేయుచున్నానేని..... if I do.
 చేసిరిని..... I did..... చేసిరినేని..... if I do.
 చేసెదను..... I shall do..... చేసెదనేని..... if I do.
 చేయుదును..... I do, did, or shall do..... చేయుదునేని..... if I do.

దీవించుచున్నాను... I bless.....దీవించుచున్నానేని... if I bless.
 దీవించితిని..... I blessed.....దీవించితినేని..... if I bless.
 దీవించెదను..... I shall bless.....దీవించెదనేని..... if I bless.
 దీవించుదును..... { I bless, blessed, } దీవించుదునేని..... if I bless.
 or shall bless }

and in the inferior dialect, from

కొట్టితిని..... I have beaten.....comes కొట్టిలే..... if I beat.
 చేసితిని..... I did.....చేసేలే..... { if I do, contracted by
 rule 354 to చేస్తే
 దీవించితిని..... I blessed.....దీవించిలే..... { if I bless, do. do. 364
 to దీవిస్తే

446 The word ending in -ని varies with the numbers and persons, thus;

Sing..... { 1.....చేసితినేని..... if I do.
 2.....చేసితివేని..... if thou do.
 3 M. F. & N.....చేసెనేని... if he, she, or it do.
 Plu..... { 1.....చేసితిమేని..... if we do.
 2.....చేసితిరేని..... if you do.
 3 { M. & F.....చేసెనేని..... } if they do.
 { N.....చేసెవేని..... }

but the word terminating in లే is used for every person and number, చేస్తే means if I, thou, he, she, it, we, you, or they do.

447 Although the above examples are translated in English by the present tense of the subjunctive mood, it is to be observed that, in the superior dialect, the present tense with -ని is seldom used, the past tense with -ని often occurs in a past, or future, as well as in a present conditional meaning; the future tense with -ని is used in a future conditional sense only, and the aorist with -ని in a conditional sense, indefinite as to time; thus,

Present... { వాడుపోవుచున్నాడేని } If he goes, he will meet him.
 { వీరడెదురుపడును..... }

Past..... { రాజులెప్పు గారాజ్యము
 పాలించెనేని ప్రజలు సుఖముగా మందురు..... } If the king governs the kingdom well, his subjects will be happy.
 in a present sense

..... { లేవు నేనువచ్చుతి నేనివాని
 తో మాట్లాడుదును..... } If I should come to-morrow, I will speak with him.
 in a future sense

..... { నేనునిన్నవానిజూచితి నే
 నిమాట్లాడుదును..... } If I had seen him yesterday, I would have spoken to him.
 in a past sense

Future.... లేవువచ్చుద నేనివేనిచ్చెదను... If you come to-morrow, I will give.

Aorist..... { రాజులెప్పు గారాజులించు
 నేని ప్రజలు సుఖముగా మందురు..... } If the king govern well, his subjects will be happy.

..... { వాడు లేవువచ్చు నేని వేని
 త్తును..... } If he come to-morrow, I will give.

In the common dialect, this form of the verb is not restricted to any time; but, according to the context, represents a present, past, or future conditional meaning.

నేనుయిచ్చి లేవాడువచ్చును..... If I give, he will come.

లేవు నేనుయిచ్చి లేవాడువచ్చును..... If I give to-morrow, he will come.

నిన్న నేనుయిచ్చి లేవాడువచ్చును..... If I had given yesterday, he would have [come.

By using the conditional form of the verb ఉండు to be, commonly written 448
 వుంటే, with the present or past verbal participle of any other verb, we give that verb a present or past conditional meaning; thus, దేవదత్తుడునుప్పుడు ముక్కల సలాపమున కుపోతూవుంటే ఇతరులకంటే ముందుగా వచ్చును if Devadattu be now going to the pearl fishery, he will arrive before all the rest, శీమ వాడలు ముందర నేవచ్చువుంటే యీ సరుకులు యంతగా రాక జోయ్యేది లేదు If Europe ships had arrived before this period, these articles would not have become so dear.

* by rule 354, యిచ్చి లే may be contracted into యిచ్చే.

449 In the superior dialect, each of these conditional forms of the verb, by affixing యు, represents the English subjunctive with the words *although, notwithstanding* prefixed to it; thus, వచ్చితి నేనియు *although I come, came, or should come*. The same meaning is expressed by the past relative participle of the verb, with the addition of the indeclinable particle ను in the superior dialect, and పుటికిన్ని or నానిన్ని in the common dialect; thus వాడు, వచ్చినను వచ్చినపుటికిన్ని or వచ్చినానానిన్ని *although he come, came, or should come*; వాడును పుటికిన్ని *although he give, gave, or should give*; వాడును వ్రాసినపుటికిన్ని *although he write, wrote, or should write*; when నానిన్ని is added, the final - of the past relative participle is lengthened; thus, వచ్చినానిన్ని never వచ్చిననానిన్ని; and the past relative participle itself, with the final - thus lengthened, is often used in this sense; as, వాడువచ్చినా *although he come, came, or should come*.

450 The conditional form of any verb may also be expressed in the common dialect by adding to it's past relative participle the particles ట్టయి లే and ట్టాయెనా; as చేసినట్టయి లే - చేసినట్టాయెనా *if I, thou, he, she, it, we, you, or they do*. ట్టయి లే is composed of the particle అట్టు meaning *so as, as if*, and అయి లే the conditional form of the root అవు *to become*; ట్టాయెనా is composed of the same particle అట్టు, and అయెను the third person singular in the first form of the past tense of అవు, with it's final v changed into ా.

451 When the condition or contingency is of a negative nature, it is expressed in the superior dialect by adding -ని to the respective persons of the negative aorist, and in the common dialect by affixing to the negative verbal participle the common conditional form of పోవు *to go* or ఉండు *to be*; thus, in the superior dialect we say

కొట్టనేని.....*if I do not beat, have not beaten, or shall not beat.*

చేయనేని.....*if thou dost not do, hast not done, or wilt not do.*

దీవించునేని.....*if he does not bless, has not blessed, or will not bless.*

and in the inferior dialect

కొట్టకపోలే or కొట్టకుంటే - చేయకపోలే or చేయకుంటే - దీవించకపోలే or దీవించకుంటే *If I, thou, he, she, it, we, you, or they beat, do, or bless - have beaten, done, or blessed - or shall beat, do, or bless.*



CONSTRUCTION OF THE PARTICIPLES.

VERBAL PARTICIPLES.

There is no part of the verb of more frequent occurrence in Telooḡoo than the *verbal* participles, with the proper use of which, therefore, it is of great importance that the student should be well acquainted: they can never, like the English participles, be used as adjectives, but must invariably be governed by some tense of a verb.

The verbal participles are used in Telooḡoo when we wish to express any minor actions of the person who performs the chief action mentioned in the sentence. The verbal participles, denoting the minor actions performed, are placed first in the sentence, and are governed by the verb denoting the main action, with which the sentence elegantly terminates. 452

The peculiarity in these participles, therefore, is that they always refer to some subordinate action, performed by that particular agent only which is the nominative to the final governing verb, and never can express actions performed by others. 453

If the minor action be simultaneous with the main action in the sentence, the *present* verbal participle is used; if antecedent in point of time to it, we use the *past* verbal participle; and if it be of a negative nature, the *negative* verbal participle is used. 454

The following examples are subjoined in illustration of these rules.

PRESENT.

క శ్రువాణంబులనుబాదీసేయుచుతనకాణంబులకశ్రువులదీహంబులనా 455
 టం సేయుచుక శ్రుబలంబులమనంబునపశ్చితియుతనబలంబులమనంబునకును
 త్సహంబునుగలుగజేయుచులిజానండురణంబుసలిపెను Reducing to dust
 the arrows of his foes, piercing the bodies of his enemies with his own arrows,
 exciting a panic in the minds of the opponent's forces, and animating the spirits
 of his own soldiers, Arjōna ruled the battle. ప్రజలనుపాలించుచుదలనుర
 యించుచుపక్షలనుపవ్తాపించుచుధర్మరాజుదొరతనముచేసెను. Fostering his
 subjects, protecting the poor, and honoring the great, Dhurmarajah conducted
 the government. కృష్ణుడుగోపాలులతోడనాడుచుపాడుచువ్యవహారమునా

తటంబు ప్రవేశించెను *Playing, singing, and laughing, with those who attended*
kine, Krishna arrived on the banks of the river Jumna.

PAST.

- 456 విక్రమామృతపక్షిహరణం కృత్వా తన సితలదినారధిని బలిపించి రథము వెళ్ళునరహస్య
 హతులతో గూడి అది విహారమున *Vikramarka, having resolved to proceed to*
the chase, having sent for his charioteer, and having ordered his car, accom-
panied by his friends, proceeded to the forest. రాముడు లుకలో ప్రవేశించి రా
 యుడులను చంపి విభీషణుని కిప్పట్టాభిషేకము చేసి దివ్యపుష్పకవిమానమెక్కి అ
 యోధ్యులను వచ్చెను. *Rama, having entered Ceylon, having killed the giants,*
having installed Vibhishana, and having mounted the divine car, named
Pushpuku, returned to Oude.

NEGATIVE.

- 457 పరిజనులను బలవక్తన దానములను ధరించక పరులతో యుద్ధము
 వొంటి నాకరములతో లతయుద్ధము చేసెను *Without calling his retinue,*
without taking his bow and arrows, and without putting on his armour, he
singly fought with his enemies.

- 458 It will be observed that, in each of these examples, the verbal participles are
 placed first in the sentence, and invariably denote actions subordinate to that
 expressed by the verb at the conclusion of the period, by which they are govern-
 ed; thus, in the three examples given of the present verbal participle, *ruled,*
conducted and *arrived*, are the main actions expressed; and the participles
reducing, piercing &c. *fostering, protecting* &c. *playing, singing* &c. are all
 minor actions subordinate thereto. It will further be perceived that the minor
 actions in question were all performed by that agent only which is the nomina-
 tive to the governing verb. *Arjuna ruled*, and it was he also that *reduced* and
pierced; *Dhurmarajah conducted*, and it was he also that *fostered* and *protected*;
Krishna arrived, and it was he also that *played* and *sung*. Had any one else
 performed these minor actions, the verbal participles could not have been used.

As the minor actions of *reducing* and *piercing* were simultaneous with the
 main action of *ruled*, the *fostering* and *protecting* with that of *conducting*,
 and the *playing* and *singing* with that of *arriving*, the present verbal parti-



iples are used, in these cases: but, in the examples given of the past verbal participle, it will be perceived that the resolution of Vikramarka to proceed to the chase, his sending for his charioteer, and his ordering his car, were all, in point of time, antecedent to the main action of his proceeding to the forest; so also Rama's entering Ceylon, killing the giants, &c. were actions performed by him previously to his return to Oude; hence, in these instances, the *past verbal participle* is used; and in the last example, because the minor actions are of a negative nature, we use the *negative verbal participle*.

As an exception to the foregoing rules, it is to be observed that when we 459 speak of the time that has elapsed since any particular event occurred, the past verbal participle may be used absolutely, and then has a nominative of its own, independent of that of the final governing verb; thus, నేను వచ్చి పదిదినాలు అయినది *it is ten days since I came*, literally, *I having come, ten days have passed*; here దినాలు *days* is the nominative to the final governing verb అయినది *passed*; but నేను *I* is the nominative to the verbal participle వచ్చి *having come*, which is used absolutely.

The verbal participles always govern the same case as the verb to which they 460 belong; thus, వానికొడివచ్చి నాడు *having beaten him he came*, వాని being governed by the active verbal participle కొట్టి in the accusative case.

The foregoing remarks will give the student some idea of the importance of the verbal participles in the construction of the Telooḡoo; they are peculiarly well adapted to a language that abounds in descriptive passages, and the Student will occasionally find them carrying on and connecting the sense for pages together, but suspending the full meaning until the conclusion of the period. Hence, in some degree, the rare occurrence of conjunctions in Telooḡoo; for the connexion between the subordinate and chief action in a sentence, which is implied by the verbal participles, often supercedes the use of them.

RELATIVE PARTICIPLES.

Separate relative pronouns are rendered unnecessary in Telooḡoo, by certain 461 participles of the verb which have the power of the relative inherent in them,

and which, like the దేశ్యము adjectives, must always be followed by some noun or pronoun.

462 The relative participles also denote the action of the verb to which they belong; and the present, the past, the indefinite, or negative participle is used, according to the sense intended to be expressed.

463 The peculiarity of these participles consists in the relative inherent in them invariably referring to the noun or pronoun which immediately follows them, and which is also the agent to the action denoted by them, unless the relative participle stands between two nouns or pronouns; thus, వచ్చుచున్నవనములు the persons that are coming, కాచుచున్నపాలు the milk that boils, కొట్టినమనిషి the person that beat, చంపినపులి the tyger that killed, మాటలాడెచిలుక the parrot that talks, talked, or will talk, వ్రాశేవాడు the man that writes, wrote, or will write, చూడనిదేశము the country that is, was, or will not be to be seen, రాజులేనిభూమి the country in which there is not, was not, or will not be a king.

464 If the relative participle of an active verb stands between two nouns or pronouns, and the first be in the nominative case, it is the agent to the action denoted by the participle, and the noun following, in whatever case it may be, is the object affected by that action; thus, వారుచంపినపులి the tyger that they killed, మీరుచూచినవాడు the man that you saw, వాడుకలిచినమనిషి the person that he called; but if the first noun or pronoun be in the accusative, it is the object affected by the action which the active participle denotes, and the following noun, in whatever case it may be, is the agent thereto; వానిచంపినపులి the tyger that killed him, మిన్నునచూచినవాడు the man that saw you, వానికలిచినమనిషి the person that called him. If, independently of the agent and object, the relative inherent in an active participle, refers to the instrument, place, or other subordinate correlative to the action which it denotes, the agent is placed first in the nominative case, then the object in the accusative, next the relative participle, and finally the instrument, place, or other correlative to which it refers; thus నేనుపులిచంపినకత్తి or చోటు the sword with

which, or the place in which, I killed the tyger ; రాజుగోవునిచ్చినతామ్రము the bramin to whom the king gave the cow. In these examples I and the king are the agents, and therefore in the nominative case, the tyger and the cow are the objects, and therefore in the accusative, and the sword, the place, and the bramin are the subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a neuter verb stands between two nouns or pronouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative; and it is also always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, నేనువుండినయిల్లు the house in which I was, మీరునడుస్తున్నదోవ the road in which you walk, వాడుకూచుండినస్థలము the place on which he sat, మీరుపడుకొన్నయిల్లు the house in which you slept. 465

The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns, and the mode in which they must be translated in English by corresponding prepositions. 466

- N. వారినిచంకినపులి..... The tyger which killed them.
 మిన్నునచూచినవాడు The man who saw you.
 వాణ్నిచిలిచినమనిషి The person who called him.
- G. బట్టచినిగినమనిషి The man whose clothes are torn.
 పూలుకాదినచెట్టు The tree of which the flowers are faded.
 గోడవొరిగినయిల్లు The house of which the wall is inclined.
 పంటపండినచేను..... The field of which the produce is ripe.
- D. నేనుకచ్చినపని..... The business for which I came.
 వాడువచ్చినయిల్లు..... The house to which he came.
- Ac. వారుచంకినపులి..... The tyger which they killed.
 మీరుచూచిన వాడు The man whom you saw.
 వాడుచిలిచినమనిషి.... The person whom he called.
- Ab. పూలుగోగినచెట్టు..... The tree from which flowers were gathered.

నేనుపండుకోనయిల్లు *The house in which I slept.*

పండుకోశినకత్తి *The knife with which the fruit was cut.*

వానకురిశినయిల్లు *The house on which it rained.*

467 It is not easy, by any general rule, to define on what the case of the relative depends; in rule 464 the mere substitution of the word చోటు *a place*, for కత్తి *a sword*, changed the relative *with which*, into *for which*; and in rule 466 the substitution of యిల్లు *a house*, for పని *business*, changed the relative *for which* into *to which*. In the examples given in 466 the relative participle constantly stands between two nouns in the nominative case, yet the relative itself, which in Telooḡoo is inherent in the participle, is in the genitive, dative, or ablative; and it is curious that in Telooḡoo when an active participle is placed between two nominatives, the relative in English must be in the objective case (see examples of the accusative); while if the objective case in Telooḡoo precede an active participle, the relative in English must be in the nominative case (see examples of the nominative). In rule 464, the correlative (హా) స్త్రబుడు *a bramin* is in the nominative, yet from the nature of the verb *to give*, the relative *to whom*, which is inherent in the Telooḡoo participle, is in the dative case; thus, therefore, the case of the relative would seem to depend in some instances on the nature, rather than the case of the following word; in others, on the case of the preceding word; and in some, on the nature of the verb itself.

468 The common indefinite relative participle, by affixing ఁది, has often the same signification as an abstract noun; thus, using the abstract noun, we may say కొలువుమంచిది *service is excellent*, or we may use the common relative participle with అది, and say కొలిచేదిమంచిది; but, while the abstract nouns are declined and construed as substantives, the relative participles as well as the verbal nouns (such as కొలుచట and కొలవడము) being integral parts of the verb, although declined like nouns, are invariably construed like verbs, and govern the same case as the verb from which they are derived; thus, using the abstract noun కొలువు, we say మీకొలువుమంచిది *your service is excellent*, మీ being placed in the possessive case; but when we use కొలిచేది - కొలుచట or

కొలవడము, we must place the pronoun in the accusative case and say మిమ్ముల కొలచేదిమంచిది - మిమ్ములకొలుచుట or మిమ్ములకొలవడముమంచిది to serve you, or the serving you is excellent.

Nouns denoting the agent may be formed from every verb, by adding to the relative participles, either affirmative or negative, the pronoun వాడు for the masculine, and అది for the feminine and neuter, in the singular number ; and వారు for the masculine and feminine, and అవి for the neuter, in the plural ; thus, కొట్టేవాడు the man who beats, the beater, కొట్టేది the woman or the thing that beats, చంపేవారు the men or women that kill, the killers, చంపేది the woman or the thing that kills, కొట్టనివాడు the man who does not beat, has not beaten, or will not beat, కొట్టనిది the woman or the thing that does not beat, has not beaten, or will not beat.

కొట్టేది - చంపేది &c. have, by some, been called infinitives ; but they are no more infinitives than కొట్టేవాడు or చంపేవారు. They are merely, as above stated, relative participles, with the pronouns వాడు and అది added to them ; thus, చంపేవాడు is composed of చంపే the common indefinite relative participle of the root చంపు to kill, with the pronoun వాడు added to it ; and చంపేది is composed of the same word చంపే with the pronoun అది added to it ; such compound words may be declined through all the cases of the pronoun వాడు and అది in the following manner.

SINGULAR.

	M.	N. & F.
N.	చదివేవాడు.....	చదివేది
G.	చదివే-వాని-వానియొక్క	చదివే-దాని-దానియొక్క
D.	చదివేవానికి.....	చదివేదానికి
Acc.	చదివేవాని.....	చదివేదాని
Ab.	చదివేవాని-లో-చేత-తో.....	చదివేదాని-లో-చేత-తో

PLURAL.

	M. & F.	N.
N.	చదివేవారు.....	చదివేవి
G.	చదివే-వారి-వారియొక్క	చదివే-వాటి-వాటియొక్క

- D. చదివేవారికి చదివేవాటికి
 Acc. చదివేవారిని చదివేవాటిని
 Ab. చదివేవారి-లో-చేత-లో చదివేవాటి-లో-చేత-లో

So, also may we decline చంపుచున్నవాడు and చంపుచున్నది -చంపినవాడు and చంపినది - చంపనివాడు and చంపనిది.

GENERAL RULES.

471 In Teloo-goo, the word agreeing with the verb is always in the nominative case, and has generally the first place in the sentence, then follows the word denoting the object governed by the verb, next any intermediate explanatory clause, and the verb itself closes the period.

472 A verb agrees with it's nominative in gender, number, and person; but when two or more nominatives agree with the same verb, it is placed in the plural number, and agrees in gender with the masculine or feminine nominative, in preference to the neuter; thus, తామరయు నెలయుఁబ్ర కాశించెరి the moon and the lotus shone, గొల్లలుపశువులువచ్చిరి the cowherds and cows came: but such forms of expression are very uncommon, it would be more elegant to say గొల్లలు పశువులతోవచ్చిరి the cowherds came with the cows; and to express in Teloo-goo that the king, the minister, their horses, and elephants, all entered into the city, we never should say రాజుమంత్రియుగజురురంగంబులునగరమున ప్రవేశించిరి but వారుగజురురంగంబులతో ప్రవేశించిరి they arrived with their elephants and horses.

473 If two or more nouns and pronouns, of different persons, connected by a copulative conjunction are nominatives to the same verb, the verb is placed in the plural number, but agrees with the second person in preference to the third, and with the first in preference to both; as నేనుమీరుచుచువస్తాను I, you, and he came.

474 Neuter verbs, from their nature, never can govern a noun or pronoun; when made causal they are construed in the same manner as active verbs. Active verbs govern substantives in the accusative case; thus, we say రాముడురావ

బునిసంహరించెను *Rama killed Ravana*; but all nouns denoting inanimate objects, when governed by active verbs, may be placed in the nominative, instead of the accusative case; and, unless the use of the nominative would render the meaning obscure, this is the more correct and elegant construction; thus, రథమునెక్కినను or రథమెక్కినను *he mounted the car*, చదరంగమును or చదరంగములదిని *I played at chess*, వేమకొండను or కొండచూచిని, *I saw the mountain*, తోటవాడుచెట్లను or చెట్లునాటినాడు *the gardener has planted trees*.

The verbs పినుకు *to milk*, అడుగు *to ask*, దండగతీయు *to amerce*, గెల్పు *to win*, దోచు *to rob*, with a few others, may govern two accusatives; but if one of these accusatives denote an inanimate object, it may be placed in the nominative instead of the accusative case, కొల్లదాదావునుపాలను or పాలుపితికెను *the cowherd milked the cow*, దొరనునూరుపరాలను or నూరుపరాలుఅదిగెను *he asked his master for one hundred pagodas*, న్యాయాధిపతివేరడ్డులనునూరుపరాలను or పరాలుదండగతీసెను *the magistrate amerced the guilty one hundred pagodas*, నేనువాణ్ణీనూరుపరాలను or పరాలుగెల్పినాను *I won from him one hundred pagodas*, దొంగలుభాదసాలనుసొమ్ములను or సొమ్ములదోచిరి *the thieves robbed the travellers of their jewels*.

Active verbs, when converted into causals, govern the noun which would have been the agent in their active form in the instrumental ablative; the noun which would have been the object in their active form continues in the accusative, or, if it denote something inanimate, in the nominative case; thus, వాడుయిల్లుకట్టినాడు *he built a house*, నేనువానిచేతయిల్లుకట్టిపిని *I caused him to build a house*, నాకొమారుడుపుస్తకమువ్రాసెను *my son wrote the book*, నేనునాకొమారునిచేతపుస్తకమువ్రాయిపిని *I caused my son to write the book*, పులిమేకనుచంపెను *the tyger killed the sheep*, నేనుపులిచేతమేకనుచంపిపిని *I caused the tyger to kill the sheep*, మీరుయీవతనమానముచెప్పితిరి *you mentioned this news*, మీచేతయీవతనమానముచెప్పిపిని *I caused you to mention this news*.

But verbs denoting to read, to sing, or to eat, with perhaps a few others, when converted into causals, govern the noun which would have been the agent

in their simple form either in the ablative or accusative case; *సూర్యులచేతను* *శిష్యులచేత* *పాఠములు చదివించెను* *the master caused his pupils to read books*, *గాయకులను* *గాయకులచేత* *సంగీతము పాదించిరి* *they caused the songsters to sing*, *బిడ్డలను* *బిడ్డలచేత* *అన్నము తినిపించెను* *he caused children to eat boiled rice*.

478 When a verb directly affects two nouns, the one denoting a whole, and the other a part of that whole, the noun denoting the part stands in the nominative, but the principal noun is placed in the genitive case; thus, *సంజ్ఞములయొక్క తోకలుకోస్తారు* *they are cutting off the tails of horses*. The principal noun may also stand in the dative; thus *సంజ్ఞములకు తోకలుకోస్తారు*, or the principal noun may stand in the accusative; thus, *సంజ్ఞలను తోకలుకోస్తారు* and this, in Telooḡoo, is considered the most elegant mode of expression.

479 The verb *to be*, which so often occurs in the English language, is generally omitted in Telooḡoo; it may occasionally be used, but it is thought more elegant to dispense with the use of it. The mode in which it is omitted in Telooḡoo when it is placed between an adjective and a substantive noun or pronoun, has been already explained (see rule 428), where it would intervene in English between a substantive pronoun and a substantive noun, it is also omitted in Telooḡoo. Indeed, as the personal terminations of the verb are derived from the substantive pronouns, it does not seem strange that these pronouns themselves should partake in some degree of the essence of the verb.

In Telooḡoo, when a substantive pronoun immediately precedes a substantive noun, the latter has the force of the present tense of the verb *to be* inherent in it; and if the pronoun be of the 1st or 2d person, the noun assumes certain affixes.

If the pronoun be of the 1st person, the affix to the noun is in the singular, *ని* for nouns in *రి* or *ఁ*, *ను* for nouns in *ు*, and *ను* for nouns of any other termination; and in the plural, *ము* for all nouns.

If the pronoun be of the 2d person, the affix to the noun is in the singular, *వి* for nouns in *రి* or *ఁ*, *వు* for nouns in *ు*, and *వు* for nouns in any other termination; and in the plural *రు* for all nouns.

If the pronoun be of the third person, the noun takes no affix.

The following examples will more fully explain this construction.

నేనుకవిని.....	<i>I am a poet.</i>
నీవుకవిని.....	<i>Thou art a poet.</i>
వాడుకవి.....	<i>He is a poet.</i>
నేను బ్రాహ్మణుడను.....	<i>I am a bramin.</i>
నీవు బ్రాహ్మణుడవు.....	<i>Thou art a bramin.</i>
వాడు బ్రాహ్మణుడు.....	<i>He is a bramin.</i>
ఇది గుఱ్ఱము.....	<i>This is a horse.</i>
ఇది ఆవు.....	<i>This is a cow.</i>
నేనుబిడ్డను.....	<i>I am a child.</i>
నీవుబిడ్డవు.....	<i>Thou art a child.</i>
వాడుబిడ్డ.....	<i>He is a child.</i>
మేము or మనముకవులము.....	<i>We are poets.</i>
మీరుకవులరు.....	<i>Ye are poets.</i>
వారుకవులు.....	<i>They are poets.</i>
మేము or మనము బ్రాహ్మణులము.....	<i>We are bramins.</i>
మీరు బ్రాహ్మణులరు.....	<i>Ye are bramins.</i>
వారు బ్రాహ్మణులు.....	<i>They are bramins.</i>
ఇవి గుఱ్ఱములు.....	<i>These are horses.</i>
ఇవి ఆవులు.....	<i>These are cows.</i>
మేము or మనముబిడ్డలము.....	<i>We are children.</i>
మీరుబిడ్డలరు.....	<i>Ye are children.</i>
వారుబిడ్డలు.....	<i>They are children.</i>

It will be observed that కవి a poet, with the singular pronouns of the 1st and 2d persons prefixed to it, in the one case affixes ని, and in the other వి, because it terminates in ి; but బ్రాహ్మణుడు a bramin ends in య, and therefore affixes నను and నవు, or rather changes the final య into these terminations; and బిడ్డ a child ending neither in ి or య, nor in య, takes simply ను and వు.

Each of these nouns, viz. కవి - కవిప్రబుండు and విద్వాంసుడు, with the pronouns of the 1st and 2d persons plural prefixed to it, takes -ము and -రు; and none of them, when preceded by the pronouns of the third person, take any affix whatever.

480 One verb governs another that refers to it, or depends on it, in the infinitive; but the infinitive invariably precedes the governing verb, instead of following it as in English; thus, *I wish to conquer my foes* శత్రువులను జయించనిచ్చును మున్నాను, *I hoped to adore Shiva* శివుని పూజించకొరిగిని.

481 When the speaker states what another has said, he does not, as in English, use the infinitive mood; he repeats the words of the original speaker, adding the particle అని *having said*; thus, he told me to write, would in the Telooḡoo idiom be rendered వ్రాయమని చెప్పెను namely వ్రాయుము *write thou*, అని *having said*, చెప్పెను *he told*; thus also, the sentence వాడువామును చంపమని వానికి పుత్రువు యిచ్చెను *he ordered him to kill the snake*, consists of the words వాడు *he* పామును *the snake*, చంపుము *kill thou*, అని *having said*, వానికి *to him*, పుత్రువు *order*, యిచ్చెను *gave*; చేయుము and చెప్పుము preceding అని are changed, by the rules for Sundhi, to చేయమని and చెప్పమని respectively, for in the common dialect the వ before the ము of the imperative is generally dropped in this construction, for the sake of alliteration; thus, also, we say *I heard that Devadutta went* దేవదత్తుడు పోయెనని వింటిని &c. In this sense, the relative participles, with అది either in the nominative or accusative case, are sometimes elegantly used in Telooḡoo; as, దేవదత్తుడు పోయినది or పోయినదాన్ని వింటిని, or the particle తా, hereafter mentioned, may be added to the participles joined with అది in the nominative case; thus, దేవదత్తుడు పోయినదానిని తా వింటిని *I heard that Devadutta went*; thus also, we say విష్ణువు అవతరించుట న్నాదని చెప్పుచున్నారు or అవతరించుట యేర్పడినదని చెప్పుచున్నారు *they affirm that an incarnation of the god Vishnoo is about to take place*.

482 అని is used, in the same manner, when we address to a second person orders to be delivered to a third, *tell him to send పంపి* పంపమని చెప్పు, literally పంపి



చుము and thou, అని having said, చెప్పు tell; వ్రాయమనిచెప్పు tell him to write, చదవమనిఅజ్ఞాపించు direct him to read, &c.

When we wish to represent various minor actions performed by others as contemporaneous with the chief action performed by a particular person mentioned in the sentence, a number of infinitives, denoting these minor actions, are placed together in the sentence, which terminates, in an elegant manner, with the verb denoting the main action placed in it's appropriate tense; thus, మిథిలా పురములో ఛప్పున్న దేశాధిపతులు వచ్చి సేవింప - వరాంగనలు నాట్యమాడ - గాయకులు సంగీతము చేయ - భేరి మొదలుగాగలవాద్యములు వాయించ - దీవతలు పుష్ప వర్షము కురియింప - పండితాధులు శ్లోత్రము చేయ - పట్టణములోనుండే జనులు ప్రమోదమునొంద - దశరథుండు తన పుత్రుండగు రాముని వివాహము చేసినవాడాయెను. *While the rulers of fifty-six countries, having arrived at the city of Mithila, were in attendance, while fair damsels sported in the dance, while choristers chaunted songs, while they sounded the great drum and other musical instruments, while the gods showered flowers, while the bards and genealogists proclaimed panegyrics, while the people of the city were filled with joy, the king Dasaradha celebrated the nuptials of his son Rama.* Even in familiar conversation this mode of expression is sometimes used.

If the infinitive of a verb with the particle కా added to it, be twice repeated, it denotes progression; thus, అక్షరాలు వ్రాయగా వ్రాయగా పురుసు writing improves gradually as we write, చదవగా చదవగా తెలుసును it will be understood gradually by reading, నడవగా నడవగా దోవ జరుగును as we walk the road gradually shortens, వర్షము కురియ గా పురియ గా చెరువులు నిండును as it rains the lakes will be gradually filled.

The root కొను to buy, conjugated through all its moods, tenses, and persons, is frequently added to the past verbal participle of another verb, when it is intended to restrict the action denoted by that verb exclusively to the benefit of the agent; and often in the superior, but always in the inferior dialect, final ఁ of the past verbal participle is changed to చ when కొను is thus added; as చేసి

కొను or చేసుకొను to do for one's own benefit, వ్రాసికొను or వ్రాసుకొను to write for one's own benefit; thus we say వ్రాసినాను I wrote, వ్రాసికొన్నాను or వ్రాసుకొన్నాను I wrote for my own benefit; చేస్తాను I do, చేసుకొంటాను - చేసుకొంటాను I do for my own benefit; చెప్పినాడు he told, చెప్పికొన్నాడు or చెప్పుకొన్నాడు he told for his own benefit. Sometimes, however కొను is added merely for the sake of elegance; thus we may say either జూబుచూక్షిని or జూబుచూచుకొంటిని I saw the letter; at other times, it alters the signification of the verb to which it is added in a manner scarcely to be defined వాడుచక్క గానడుస్తాడు he walks well, వాడుచక్క గానడుచుకొంటాడు he behaves well; it occasionally makes a neuter verb active నాకు తెలిసినది it was understood to me, నేను తెలుసుకొంటిని I understood, తీయు to draw, to pull, తీసుకొను to bring, మ్రొక్కు to prostrate, మ్రొక్కుకొను to invoke &c.

- 485 The present verbal participle of a verb prefixed to any tense of the verb వచ్చు to come denotes that the action expressed by the participle is habitual or of long continuance; thus, అతడుమాయింటికివస్తూవచ్చెను he was in the habit of coming to my house, వాడుచక్క గానడుచుకొంటూవచ్చెను he continued to behave himself well, యీభూమిలో మునుపుధాన్యముపండితూవచ్చెను grain formerly used to be produced in this land, రాజధర్మము గారాజ్యపరిపాలన చేస్తూవచ్చెను the king continued to govern the kingdom in a just manner, మీరుజూబులుపంపిస్తూరావలెను you must continue sending letters.

- 486 It has already been stated that active verbs become passive by adding to the infinitive the verb పడు to fall, to suffer. By affixing this verb to the nominative case of neuter nouns, particularly to such as denote any bodily suffering or mental affliction, a compound verb is formed of a neuter signification; and if the noun end in ము, this termination may be changed into ం, or may be dropped altogether; the latter is the more common form; thus, from భయము fear is formed భయముపడు or భయంపడు or భయపడు to fear; from దెబ్బ a blow comes దెబ్బ పడు to be beaten &c. But if instead of the neuter form పడు, the active form పరుచు be added to the substantive, it makes an active

verb; thus, from భయము *fear* comes భయపరుచు *to frighten*, and from సంతోషము *gladness* comes సంతోషపడు *to be pleased*, and సంతోషపరుచు *to please*.

The verb ఇచ్చు which properly signifies to deliver any thing from one's 487 own possession into that of another, although it may be translated in English by the verb *to give*, is not in Telooḡoo synonymous with that English verb. It cannot be used unless the thing delivered is taken by the receiver; for example, if a bramin invites another to dine with him, we cannot in Telooḡoo say with propriety that he *gave* him boiled rice అన్నమిచ్చెను; because the boiled rice is not delivered into the hands of the bramin invited, but only placed on a leaf before him. We must therefore say అన్నముపెట్టెను *he placed rice before him*. But if he were to give the food to his palanqueen bearer, who, being of an inferior cast, is not allowed to pollute the house of a bramin by eating in it, he does not place the boiled rice before him, but delivers it into his hands, and in this case therefore we might say ఆ బ్రాహ్మకునవోయి అన్నమిచ్చెను *that bramin gave rice to his palanqueen bearer*. In the same manner, if you give grass to a horse, you cannot say in Telooḡoo నుణ్ణానికికడువుయిచ్చిని *I gave grass to the horse*, but నేనునుణ్ణానికికడువుపెట్టిని *I threw grass to the horse*.

OF PARTICLES OR INDECLINABLE WORDS.

కా

There are scarcely any proper adverbs in Telooḡoo, యిప్పుడు *now*, అప్పుడు 488 *then*, ఎప్పుడు *when*, నేడు *to-day*, నిన్న *yesterday*, రేపు *to-morrow*, &c. are not adverbs, but substantive nouns which are declined; adverbs however are easily made, or rather their want is supplied, by adding to any noun substantive or adjective the infinitive కా, from the verb అవు *to become*, which, following a nominative, is changed into కా, according to the rules given in Chapter Second; thus,

from సుఖము.... *happiness*....is derived....సుఖముకా....*happily*.

.....అందము....*beauty*.....అందముకా....*beautifully*.

.....గొప్ప....*great*.....గొప్పకా....*greatly*.

from త్వర.....quickness....is derived..త్వర నా.....quickly.
చల్ల.....cold.....చల్ల నా.....coldly.
లిన్న.....soft, slow.....లిన్న నా.....softly, slowly.
లియ్య.....sweet.....లియ్య నా.....sweetly.
చేదు.....bitter.....చేదు నా.....bitterly.

నాలిచల్లగాకొట్టుతున్నది the wind blows coldly, గుఱ్ఱములిన్న నానడుస్తున్నది
 the horse goes slowly.

489 It is to be remarked that నా can never be added to the nominative with which the verb agrees, but only to an adjective or substantive qualifying that nominative. If I would express that the water of the sea is salt, to the word denoting salt I may add నా, and say సముద్రపునీళ్లుపునీళ్లునాననివి; because salt is not the nominative to the verb, it only qualifies the water of the sea which is the nominative. But if I wish to state that there is salt water in the sea, the sentence refers not to the essence or quality of the water, but to its existence; therefore without adding నా I should say సముద్రములోపునీళ్లుపునీళ్లుననివి: we say లివున్నములువాసననాననివి those flowers are fragrant, but when we merely assert that there is fragrance in flowers we say పుష్పములయందు వాసనపున్నది.

490 Besides converting substantives and adjectives into adverbs, కా when added to them may denote resemblance, similitude, &c. దూరములోనుండిచూస్తే పర్వతములు ధూమముగాలిగుపడుతున్నవి if mountains be viewed from a distance, they appear like smoke.

491 The infinitive కా, added to the pronoun తాను, also represents the English expressions spontaneously, of his own accord; for example, supposing a person to die voluntarily by eating poison, if I wish to ascertain whether he died of any disease, or of his own accord, I should say in Teloogoo అతడుకోమచేతచచ్చెనా లేకతనకుతానే or తానుగానేచచ్చెనా, I might also say తానేచచ్చెనా, but తానే is liable to equivocation, for besides meaning spontaneously in contradistinction to forcibly, it may likewise signify that he himself died in contradistinction to any other person.

Sometimes the past verbal participle or infinitive of a verb is used as an adverb; thus, 492

from...*the rest*...తిరుగు.....*to turn*.....comes.....తిరుగ.... or తిరిగి.... *again*.
.....మళ్లీ.....*to return*.....మళ్లీ.....or మళ్లీ.... *again*.
.....నిండు.....*to fill*.....నిండా....or నిండి...., *much*.

The following Sanscrit particles cannot properly be termed adverbs, but they enter so frequently into the composition of తత్సమము words that some notice of them seems to be necessary; and I know not that I can offer the few observations which I have to make respecting them in a more appropriate place. They are prefixes compounded with substantives, adjectives, or verbs of Sanscrit derivation. 493

ప్ర denotes *excess*; as హాషా *joy*, ప్ర హాషా *excess of joy*, ధనము *wealth*, ప్రధనము *great wealth*.

పరా is a privative implying *opposition, reverse*; as జయము *victory*, పరాజయము *defeat*.

అప is also a privative; as కీర్తి *fame*, అపకీర్తి *infamy*, జయము *victory*, అపజయము *defeat*, ధనము *money*, అపధనము *a poor man*.

సమ is an incrementive denoting also *goodness, or connexion*; as అర్చితము *adored*, సమర్చితము *well adored*, వాదము *declamation*, సంవాదము *an argumental dispute*.

అను signifies *after, near, each, every*; as సరణము *going*, అనుసరణము *following*, వనము *a garden*, అనువనము *near a garden*, దినము *a day*, అనుదినము *every day*.

అవ is a privative, meaning also *below*; as తరణము *going*, అవతరణము *descending*; నతము *bent*, అవనతము *bent down*; మానము *honour*, అవమానము *dishonour*.

నిర్ - నిన్ are privatives, meaning also *going through, the whole*; as, రసము *juice*, నిరసము *juiceless*; గ్రామము *a village*, నిగ్రామము *a man who went through a village*; దత్తము *given*, నిర్దత్తము *given altogether*.

దుర్దుష్ ill, bad, reverse; as, కర్తము business, దుష్కర్తము bad business; గమ్యము passable, దుర్గమము impassable.

వి signifies excess, variety, badness; it also denotes opposition; as జయము victory, విజయము a great victory; విధము manner or method, వివిధము various methods; రూపము form, విరూపము deformity; వాచము talking, వివాదము a quarrel; మలము filth, విమలము purity.

అంతో signifies as far as, from, every where; as, అంతము the end, అంతము as far as the end; మూలము the root, అమూలము from the root.

ని excess, within; as హననము torturing, నిహననము killing.

అధి means above, excess; as, అహినుడు sitting, అధ్యాసేనుడు sitting upon any thing; పాదము a foot, అధిపాదము a foot over.

అపి in most Sanscrit words adopted into Telooگوو is a mere expletive.

అతి means much, beyond moderation; as, మధురము sweet, అతిమధురము very sweet; వేరి a limit, అతివేరిము beyond the limit; భోజనము eating, అతిభోజనము eating immoderately.

సు good, well; as, పథము a road, సుపథము a good road; కుణము the disposition, సుకుణము a good disposition or temper.

ఉదో denotes up, beyond; as భృతము held, ఉద్భృతము held up; స్థానము not moving, ఉద్ధృతము rising; వేరి limit, ఉద్వేరిము beyond the limit.

అభి before; as ముఖము a face, అభిముఖము before the face; సూర్యుడు the sun, అభిసూర్యము before the sun.

ప్రతి again, in return, back, each, opposite, in exchange, towards; as పనము a garden, ప్రతిపనము each garden; ఉపకారము kindness, ప్రతిపకారము a return of kindness; వాది a complainant, ప్రతివాది a defendant; సూర్యుడు the sun, ప్రతిసూర్యము towards the sun; విష్ణువు Vishnoo, ప్రతివిష్ణువు a second Vishnoo.

పరి signifies well; as, అలోచన consideration, పర్యలోచన considering well, deep reflection; రోధన a trial, పరిరోధన well tried.

ఉప near; as గ్రామము a country, ఉపగ్రామము environs.

494 Conjunctions are seldom used in Telooگوو; they are necessary chiefly in works on science, where a chain of reasoning is required for the elucidation of

నేను హితుడున్న తిరువట్టూరికిపోతిమి or నేనూనానేను హితుడూతిరువట్టూరికి
 పోతిమి *I and my friend went to Frevatoor.*

498 When we wish particularly to mark the nature, rather than the number of the objects enumerated, not saying, for example, *two* hills, but these are *both* hills; then, some of the participles abovementioned must be added to the word denoting the number, or the emphasis must be laid on the last syllable of it; thus, అదుగోపాన పరెరిశుపడుతున్న జేలివి రెండున్నా or రెండు-కొండలు *those are both mountains that appear yonder like smoke*; if we said రెండుకొండలు it would mean that there are *two* mountains, not that *both* are mountains.

499 When we allude to the whole of any number of objects, some of the participles abovementioned must be added to the word expressing the object, not to the word expressing the number; thus, if I were to say I am wounded in one of my hands, one is not here a complete number, because I have two hands; therefore, without adding the particles-abovementioned, I must say నాకు ఒక చేతిలో గాయము తగినది; but if both my hands were wounded, then I must add some of those particles to the Teloggoo word denoting *hands*; thus, నా రెండు చేతులలోనున్న గాయము తగినది; for if I did not add న్ను here, it would be understood that I had more than two: thus also, if I say నా తపే లాలో నాలుగు గుఱ్ఱములు పరిగెత్తిపోయినవి *four horses ran out of my stable*, as న్ను is not added, it is understood that I have yet more horses; for if these four were all that belonged to me, then I should have added న్ను, and said నా తపే లాలో నాలుగు గుఱ్ఱములున్నవి *four horses were in my stable*.

500 న్ను and its synonymous particles abovementioned often represent the English words *also, even &c*; thus, యిదిన్నినాది *this also is mine*. Hence, if న్ని be added to the word వొకటి *one thing*, and a negation follow, it expresses the English word *nothing*; thus వొకటిన్నిచేయను *I will do nothing*; in other words I will not do *even one thing*. These particles followed by a negation, are likewise equivalent to our negatives *neither, nor &c*.; thus, మంచిదిన్నికాదు చెడ్డదిన్నికాదు *it is neither good, nor bad*. If these particles are added to any interrogative pronoun or adverb beginning with the letter ఎ, more

commonly written యె, they denote universality; thus, ఎక్కడ where? ఎక్కడనున్న every where; ఎవరు who? ఎవరున్న all; ఎట్లు how? ఎట్లానున్న any how, at any rate; ఎప్పుడు when? ఎప్పుడున్న always &c. This is also the case when these particles are added to the past relative participles of verbs, with an interrogative pronoun prefixed; thus, వాడుఎక్కడ వుండినానున్న wheresoever he may be, వాడుఎట్లా రాశానున్న howsoever he may write, &c. It will be observed that in this construction the final న of the past relative participle is lengthened to నా.

The following is a list of the most common interjections in Telooḡoo.

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అయ్యో.....	express	{as ఆయ్యో &c. ఆమునకొమారు
అయ్యయ్యో.....	{pain, grief, or compus-	{దునప్త వై నాడు alas! his son is
అయ్యయ్యో.....	sion.....	{dead.
కడుకటా.....		
అకటా.....		
ఓవే.....		{as ఓవే or ఓవేవే తమదకా
ఓవేవే.....	{astonishment.....	{నముచేతధక్కవైతిని ah! how
ఓవేవేవే.....		{fortunate have I been to meet you.
చీ.....		
చీచీ.....	{aversion.....	{as చీ or చీచీ అవతలపో pshaw! go
చీచీ.....		{along. చీ or చీచీ వాడుదుమాదు
కాదాను.....		{దు pshaw! the fellow is a rascal.
భరి.....		
భరా.....		
మర్నూ.....	{praise, excellence.....	{as కాదా నుయితదుయెంత సమర్థు
అద్దెర.....		{దుయెంత ఓట్టివాడు bravo! how
అద్దెర.....		{clever and expert he is.
షడ్డు.....		
షడ్డు.....	{hush! silence!.....	{షడ్డుకుయ్యకండి hush! do not make
షడ్డు.....		{such a noise.
అహహా.....		
అహహా.....	{admiration.....	{as అహహాయెంత వేడుక how de-
అహహా.....		{lightful! how charming!

In Telooḡoo there are three final significant letters, which may be added to all words; namely ు to denote interrogation, ు to express doubt or ignorance, and ు to mark emphasis.

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ు is purely interrogative, and should always be affixed to the word denoting the object respecting which the question is asked. For example, in cross-

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questioning a witness, a person may wish to ascertain whether he did, or did not go to the house of the complainant on a certain day : in this case he would ask, నీవ్రపోయిన ఆదివారము నాడువాడియింటికిపోయినావా *did you go last Sunday to the house of the complainant ?* but if he knew that he went to some place, and wished to ascertain particularly whether it was to the complainant's house or not, in this case he would ask నీవ్రపోయిన ఆదివారము నాడువాడియింటికాపోయినావు *Was it to the house of the complainant that you went last Sunday ?* Supposing he is aware that the witness went to the house of the complainant, but wishes to ascertain the precise day, he would in that case ask, నీవ్రపోయిన ఆదివారమునాడువాడియింటికిపోయినావు *Was it on Sunday last, that you went to the complainant's house ?* Again he might have learned that some one went to the house in question, but might be desirous to ascertain whether it was the witness or not, he should then ask నీవాపోయిన ఆదివారము నాడువాడియింటికిపోయినావు *was it you that went to the complainant's house last Sunday ?* It is however to be observed that to words which are already of an interrogative nature, such as the pronouns beginning with the letter ఎ, more commonly written యె, the significant letter ా is never added,

504 ా denotes ignorance or doubt, and must be added to the particular word expressing that of which we are ignorant, or of which doubt is entertained ; for instance, supposing I am in doubt whether you have, or have not given me money ; to the affirmation *you have given* I add the particle ా and say నీవు నాకు రూకలు యిచ్చినావై : but if I am certain of having received some money from you, and am in doubt respecting the quantity, not recollecting whether it was Fanams, or Pagodas that you gave me, then the ా must not be added to the verb, because I have no doubt but you gave something ; it must be added both to the word expressing *Fanams* and to that denoting *Pagodas*, because I stand in doubt respecting both, నీవు నాకు రూకలొకపరాలోయిచ్చినావు ; again, if I am aware both of the payment, and of the amount, and only doubt whether you gave it to me, or to some one else, then I add the ా to the word denoting to me నీవు నాకోరూకలు యిచ్చినావు ; lastly, if I am certain that I myself received

the money, but am in doubt whether I received it from you, or from another, then the *నో* is added to the word *thou* నీ నో నాకుకూకలయిచ్చి నావు. In this manner, the peculiar object of doubt or interrogation is at once clearly defined in Teloo^goo.

The particle *నో* added to the common conditional form of the verb ending in *నో*, with the drootuprucrootica affix *నో* becomes *నో* and represents our phrases *but if, on the contrary, should it &c. &c.* thus, పంపముకురియకపో లేజనులునకింతురు - పంపముకురిస్తే మోజులులుగుఖమునుపొందుదురు *If it does not rain the people will suffer severely; but if it rains they will be happy.* 505

In Teloo^goo there are many interrogatives, especially among the pronouns, which commence with the letter *ఎ*, or as it is commonly written *యె*; thus, ఎవరు *who?* ఎట్లా *how?* ఎక్కడ *where?* &c. if *నో* be added to these words the interrogation is converted into an affirmation of ignorance or doubt. A person asks another అక్కడయెవరు *who is there?* the answer may be ఎవరో *I do not know, or am in doubt who he is.* In the same manner, we say నాకుయెక్కడ నో *I do not know, or am in doubt where he is,* ఇక్కడయెవరోని ప్రపోను న్నారు *some people whom I do not know are sleeping here.* 506

నో is used to express emphasis, and is added to any word on which particular stress is intended to be laid, nearly in the same manner as the significant letters *—* and *నో*; thus, నాడుమనలోకూదాతోటకువచ్చి నా దేవాణ్ణి పిలుపు *call the very man who came with us that day to the garden;* నాడుమహాయోగ్యుడే యే లక్షాట్టితిరి *he is indeed a worthy man, wherefore did you strike him?* నీవు నిండా ప్రేవుగలవాడవేవానితోయే లజగడమాదితిని *thou in particular art a patient man, why didst thou quarrel with him?* మీరుకోటకుపోతి రేఅప్పుడు వేనువచ్చితిని *at the very time you went to the fort I came here.* This particle is also used when we wish to select one out of many objects; for instance, supposing that there are many ripe mangoes upon a tree from which the gardener is plucking them, and that I ask for one, but that he throws down another which I did not want, I reject it, and pointing with my finger to the particular mangoes 507

which I wanted, say దీన్నేకోకివెయ్యి *cut and throw me this very one*. I could not say this if there were only one mangoe on the tree.

508 The final significant affix *క* in the latter part of a sentence, preceded by the final significant letter *అ* in the former part of it, have the correspondence of the English *as* and *so*; thus, మీరుయే ప్రకారముచెప్పావంటిదికాక ప్రకారమేచేసినాను *as you directed, so have I done*; మీరుయేట్లాచెప్పినానో నేనుఅట్లాగే వ్రాసినాను *as you said, so have I written*.

509 లేక the negative verbal participle derived from లేను the negative aorist of the root కలుగు signifies *without*; and కాక the negative verbal participle derived from కాను the negative aorist of the root లిప్త signifies *besides*; thus, అయుధములు లేక క్రమైవలను జయించునూరదు *without arms it is impossible to conquer enemies*; ఇండ్లుతోటలుకాకరోళ్ళముయెంతవన్నది *besides houses and gardens how much is there in ready cash*? Both లేక and కాక by the addition of ఉండ the infinitive of the root ఉండు *to be* frequently become లేకుండ or కాకుండ without any alteration in their meaning.

510 యేల means *why*? It may be placed either before or after a verb: if placed first the verb agrees in person, number, and gender with it's nominative; thus, యేలచూస్తాని *why did I look*? యేలచూచినాడు *why did he look*? యేలచూచినారు *why did they look*? But if this particle follows the verb it is placed in the infinitive, which, being a drootupructootica, takes ఎ *n* before the ఏ of నీల, and it is thus used promiscuously for every person, number, or gender; thus, నేనువాడు or వారుచూడనేల *why did I, he, or they look*? నేనునీవు వారుఅది &c. రానేలపోనేల &c. *why did I, thou, they, she, or it &c. come, go, &c.*?

511 ఐనను or ఐనప్పటికిన్ని, the forms of the root లిప్త denoting *although I, thou, he, &c. become*, if placed at the commencement of a sentence, represent the English word *nevertheless*: ఐనప్పటికిన్నివాడును ఘోరము *nevertheless he is a clever man*. But if either of these phrases is placed after two or more words in the same sentence, it will have the effect of the disjunctive conjunctions

either, or; thus, we say పదప లెనప్పటికిన్ని రోక్క—రూకలయినప్పటికిన్ని *either goods or ready money*. The same particles if not repeated, but following one word only in a sentence signify at least; thus, పదివ రాలయినప్పటికిన్ని యిప్పి రాదు *give me at least ten Pagodas*. Lastly, if any of these phrases are added to interrogatives beginning with the letters ఎ or ఏ, more commonly written యె or యే, they give such words a peculiar signification which will be best understood by the following examples; ఏవిధము *in what manner?* ఏవిధమైనప్పటికిన్ని *in what manner soever*; ఎట్లు *how?* ఎట్లైనప్పటికిన్ని *how soever*; ఎప్పుడు *when?* ఎప్పుడైనను *when soever*; the power of these phrases differs essentially from the power of న్న &c. added to similar words; both imply universality, but these phrases restrict the meaning to *one of all*, న్న &c. include *all collectively*; thus, ఎప్పుడున్న *always, at every time*; ఎప్పుడైనప్పటికిన్ని *at what time soever*; ఎక్కడనున్న *every where*, ఎక్కడనైనప్పటికిన్ని *where soever*; ఎవ్వడున్న *every one*, ఎవ్వడైనప్పటికిన్ని *whosoever*.

అవును - కాదు - లేదు.

Besides the two senses in which లేను - లేవు - లేడు - లేదు - లేము లేరు, 512 లేరు the aorist of the root కలుగు is used, as explained in rules 441 and 444, లేదు the neuter of the third person singular is used in two other senses.

1st, placed after a nominative of any of the three persons and the infinitive of a verb, it is a simple negative participle denying the action of the verb, with reference to the past time only; thus, నేను &c. చేయలేదు *I &c. did not do*; this use of the third person neuter must be distinguished from that of the whole tense before mentioned; thus,

నేను చేయలేను *I cannot do*..... నేను చేయలేదు *I did not do*.
 నీవు చేయలేవు *Thou canst not do*..... నీవు చేయలేదు *Thou didst not do*,
 వాడు చేయలేడు *He cannot do*..... వాడు చేయలేదు *He did not do*,
 మేము చేయలేము *We cannot do*..... మేము చేయలేదు *We did not do*.
 మీరు చేయలేరు *You cannot do*..... మీరు చేయలేదు *You did not do*.
 వారు చేయలేరు *They cannot do*..... వారు చేయలేదు *They did not do*.

in the one case the auxiliary లేను &c. agrees with it's nominative in gender, number, and person; in the other లేదు is indeclinable.

2adly. లేదు is used independently by itself as a simple negative particle denying *existence*, applicable to all persons, without reference to any time, and opposed to కాదు which denies *essence, quality* &c: the contrary of the first is కట్టు, the irregular third person singular of the affirmative aorist of the root కలుగు; the contrary of the second is the word అవును, the third person singular of the affirmative aorist of అవు to become. If I ask *is there a house here?* I enquire respecting existence, and the answer, if there is one, is కట్టు; if not లేదు. But if I see something at a distance, and, doubtful not of its existence but of its essence or quality, ask, *is that a house*, the answer, if it is not, is కాదు; if it is, అవును.

- 513 అవును indeed may be considered to represent the English word *yes*, being constantly used as an affirmative reply to questions of all kinds, and not restricted like its negative కాదు to a denial of essence or quality; for example, అవును *yes* may be used in reply to any of the following interrogations. వాడు వూరినుంచివచ్చినాడా *has he returned from the country?* ఈ కాలం వానలు కురిస్తే మంచిదా *would rain be seasonable at this time?* ఈ రాజు ధర్మమైనాడా *is this King virtuous?* మీ పులిదండ్రులకు వేదములు నేర్పువన్నదా *do you desire to learn science?* మీ దేశమందు వర్షము సమృద్ధిగా కురిసినదా *have you had abundance of rain in your country?* దక్షిణ దేశమందు కావేరి ప్రవాహము సచ్చినదా *have the freshes of the Cauvery reached the southern districts?* ఇతడు మీ కొమారుడా *is he your son?*

- 514 Notwithstanding అవును may thus be used as a general affirmative, its use is properly confined to affirmations respecting quality or essence only; thus, if I ask, *is there rice in the house?* I enquire about the existence of some thing, not respecting its quality; therefore, if there is, although we may say అవును *yes*, it will be more correct to answer కట్టు, or వున్నది, *there is*: but if, seeing a basket with something in it, I ask, *is that rice in the basket?* I enquire respecting the essence or quality of something, not regarding its existence, and if it is rice, అవును *yes* is the only proper answer; if it is not, కాదు.

Such is the use of these words when used independently by themselves, but 515
 when అవును follows a noun in the common dialect, it does not signify *yes* or
it is, but *it will or may be*: and if used in speaking of the present time, it also
 implies doubt; thus if to my question, *what is there?* they answer బియ్యమువు
 ను *it may be rice*; this is the same as saying, I cannot speak with certainty,
 but I think, or have understood, that it is rice. The particle అది *it is said* or
they say, is often used in this sense; thus, if I ask, *is Gooroomoorty here?* and
 the answer is యింటికిపోయినాడట this means, *I do not know, but they say*
that he is gone home. When used in speaking of any future event, the word
 అవును may imply either doubt or certainty; for example, should I ask వాడు
 కష్టపడిచదువుకొంటే తెలుగులో సమర్థుడవునా *if he take pains and read,*
will he become well versed in Telooogo, and am answered సమర్థుడవు
 ను it means either that *he will certainly become well versed in Telooogo*, or
 that *he may perhaps become well versed in Telooogo*: a prevaricating witness
 may often attempt to shelter himself under the equivocal meaning of this word.

లేక పోతే.

This phrase represents the English word *otherwise*; మీరు దాన్నియిస్తేసరి 516
 if you give it, 'tis well, లేకపోతే నేను బలవంతముగా తీసుకొంటున్నాను
otherwise, I will take it forcibly. It consists of the negative verbal participle
 లేక, derived from లేను the negative aorist of కలుగు, prefixed to the condi-
 tional form of the verb పోవు to go, used here merely as an expletive.

వర - మట్టు.

These words imply a *term*, or *limit*, they are generally used in the dative 517
 case, and often with the conjunction న్ను; thus, వరకు or వరకున్న and మట్టుకు
 or మట్టుకున్న signify *until*; as ఈగదియవరకు or వరకున్న - మట్టుకు or
 మట్టుకున్న *until this hour, hitherto*; వర may also be used in the local abla-
 tive; thus, ఈవరలో వాణ్ని చూడలేదు *I never saw him till this time*; we
 say also ఇంతమట్టుకు *this much, thus far*; అంతమట్టుకు *that much, as far as*
 that; ఎంతమట్టుకు *how much? how far*; &c.

మాత్రము.

This word applies to all computation, whether by number, weight, or measure; 518

thus, యాపొలములోపలం దేధాన్యముయెంతమాత్రము *what quantity of grain is produced in this field?* యాబంగారుయెంతమాత్రము *what is the weight of this gold?* యావియ్యముయెంతమాత్రము *how much is this rice?* నిడుపుయెంతమాత్రము *how long?* వెడల్పుయెంతమాత్రము *how broad?* పొడువుయెంతమాత్రము *how high?* లోతుయెంతమాత్రము *how deep?* The word యెంత alone is also used in the same sense; thus, యాబంగారుయెంత-యీధాన్యముయెంత - నిడుపుయెంత &c. but so far as regards number, the collective pronouns often represent యెంత &c.; thus, మనుష్యులుయెందరు *how many persons?* రూకలుయెన్ని *how many rupees?* సంవత్సరములుయెన్ని *how many years?*

కాని.

- 519 The participle కాని from the root లెవు to become, according to circumstances represents the English words *either, or, unless, only, except, although*; as రాటాగుమీదకానికాగదముమీదకానిప్రాచుర్యము *write either on cadjans, or on paper*; వాడుయిచ్చుచికివస్తేనేకానియాపనికానేరదు *this business cannot be effected, unless he come here*; యీవువుతమునీకేకానివానికెవ్వను *I will give this book to you only, not to him*; వానివల్లకానియాపనిచక్కబడదు *this business cannot be well done except by him*; మెడబట్టితోసినాకానివాడుపోదు *although you push him by the neck, he will not go*. It will here be observed that when కాని follows words belonging to the class *drootupruerootica* it is changed into కాని; and when it means *either, or, or although*, the final *o* is lengthened into *o*.

కాని

A P P E N D I X.

OF NUMBERS.

1st. CARDINAL NUMBERS.

The cardinal numbers in Telugoo, may, like adjectives, be prefixed to substantives, or like nouns, be used independently by themselves: in either state, each of them, except the first, has two forms; of which one is applicable to masculine or feminine, the other to neuter objects. I shall give the neuter cardinals first, as the others are derived from them.

English Figure.	Telugoo Figure.	Neuter Name.
1	౧	ఒకటి
2	—౨	రెండు
3	౩	మూడు
4	౪	నాలుగు
5	౫	అయిదు
6	౬	ఆరు
7	౭	ఏడు
8	౮	ఎనిమిది
9	౯	తొమ్మిది
10	౧౦	పది
11	౧౧	పదకొండు
12	౧౨	పన్నెండు
13	౧౩	పదమూడు
14	౧౪	పద్మారుగు
15	౧౫	పదహేను

<i>English Figure.</i>	<i>Teloogoo Figure.</i>	<i>Neuter Name.</i>
16.....	౧౬	పదహారు
17.....	౧౭	పదహారు
18.....	౧౮	పదహారు
19.....	౧౯	పదహారు
20.....	౨౦	ఇరువై
30.....	౩౦	ముప్పై
40.....	౪౦	నలుభై
50.....	౫౦	పిళ్లై
60.....	౬౦	అరువై
70.....	౭౦	తెప్పై
80.....	౮౦	ఎనభై
90.....	౯౦	తొంభై
100.....	౧౦౦	నూలు
200.....	౨౦౦	ఇరవ్వాలు
300.....	౩౦౦	మూర్తూలు
400.....	౪౦౦	నవ్వాలు
500.....	౫౦౦	పిన్వూలు
600.....	౬౦౦	అరవ్వాలు
700.....	౭౦౦	పిళ్లూలు
800.....	౮౦౦	యెనమనూలు
900.....	౯౦౦	తొమ్మనూలు
1,000.....	౧౦౦౦	వేయ్య
100,000.....	౧౦౦౦౦౦	లక్ష
10,000,000.....	౧౦౦౦౦౦౦౦	కోటి

The forms common to the masculine and feminine genders are derived from the foregoing neuters in the following manner.

The numeral ఒక *one*, when used as an adjective, is the same for all genders : when used as a substantive, it has a separate form for each gender; viz. ఒకటి

for the neuter, ఒకడు for the masculine, and ఒకతె for the feminine. The neuter రెండు *two*, whether used as an adjective or as a substantive, becomes ఇద్దరు in the masculine and feminine; the neuter మూడు *three* becomes ముగ్గురు, నాలుగు *four* becomes నలుగురు, and all the other neuters, whether used substantively or adjectively, become masculine or feminine by affixing the particle మంది; thus, అయిదుమంది *five*, ఆరుమంది *six*, ఏడుమంది *seven* &c. &c. &c.

In addition to these forms, the neuter numbers noted below admit, in the masculine and feminine gender, of some irregular forms.

ఆరు.....	<i>six</i> may in the masculine and feminine form become..	ఆరువురు or ఆరుగులు
ఏడు.....	<i>seven</i>	ఏడువురు or ఏడుగురు
ఎనిమిది.....	<i>eight</i>	ఎనమండు
లోమిది.....	<i>nine</i>	లోమ్మండు
పది.....	<i>ten</i>	పదుగురు
పన్నెండు.....	<i>twelve</i>	పన్నెద్దరు
పదమూడు.....	<i>thirteen</i>	పదముగ్గురు
పద్మారు.....	<i>fourteen</i>	పద్మలుగురు

The neuter cardinals రెండు *two*, మూడు *three*, and నూలు *a hundred*, when used as substantives, make in the singular inflexion రెంటి - మూటి - నూటి respectively, and are declined in the same manner as the irregular దేశ్యము nouns; the masculine ఒక్కఁడు *one* is declined like the regular దేశ్యము nouns of the 1st declension, the feminine ఒక్కతె and the neuter ఒక్కటి *one*, with all other cardinal numbers, when used as substantives are declined according to the rules for the third declension; except masculines and feminines ending in గురు, which in the singular inflexion change that termination into గరి; thus, nominative నలుగురు *four*, inflexion నలుగరి, dative నలుగురికి *to four* &c. &c.

2d. ORDINAL NUMBERS.

The ordinals are formed by changing the final vowel of the neuter cardinal numbers into వ in the superior dialect, and into ఁ in the common dialect,

the first cardinal number excepted, which in the cardinal form, becomes మొదటి in both dialects, as shewn below.

Neuter cardinal number,	Ordinal number.	
	superior dialect.	common dialect.
ఒకటి.....	మొదటి.....	first.
రెండు.....	రెండవ.....	రెండో..... second.
మూడు.....	మూడవ.....	మూడో..... third.
నాలుగు.....	నాలుగవ.....	నాలుగో..... fourth.
అయిదు.....	అయిదవ.....	అయిదో..... fifth.
ఆరు.....	ఆరవ.....	ఆరో..... sixth.
ఏడు.....	ఏడవ.....	ఏడో..... seventh.
ఎనిమిది.....	ఎనిమిదవ.....	ఎనిమిదో..... eighth.
తొమ్మిది.....	తొమ్మిదవ.....	తొమ్మిదో..... ninth.
పది.....	పదియవ.....	పదో..... tenth.

3d. FRACTIONS.

The subdivision of unity is carried to a great extent, in common practice, among the people of Telingana. Their fractions descend by fours, in the same manner that our decimal fractions descend by tens, and the four thousand and ninety sixth part of an integer often occurs in a common Telooogo account.

The following table exhibits the subdivisions of an unit.

English Figure.	Telooogo Figure.	Name.
1.....	౧.....	ఒకటి
$\frac{3}{4}$	య్య.....	ముక్కాలు
$\frac{2}{4}$ or $\frac{1}{2}$	య్య.....	అర
$\frac{1}{4}$.....	|.....	కాలు
$\frac{2}{16}$	వి ట్ల.....	ముప్పీసము
$\frac{2}{16}$ or $\frac{1}{8}$	వి ట్ల.....	పరశ
$\frac{1}{16}$	వి —.....	వీసము
$\frac{3}{64}$	కాయ.....	ముక్కాని
$\frac{2}{64}$ or $\frac{1}{32}$	కాయ.....	అరవీసము

$\frac{1}{64}$	కా |	కాని
$\frac{3}{256}$	ప్రి ఁ	ముప్రియ
$\frac{2}{256}$ or $\frac{1}{128}$	ప్రి ఁ	లరకాని
$\frac{1}{256}$	ప్రి —	ప్రియ
$\frac{3}{1024}$	సు య	మూడుసురలు
$\frac{2}{1024}$ or $\frac{1}{512}$	సు య	రెండుసురలు
$\frac{1}{1024}$	సు |	సుర
$\frac{3}{4096}$	గ్గ ఁ	మూడుగ్గరకానులు
$\frac{2}{4096}$ or $\frac{1}{2048}$	గ్గ ఁ	రెండుగ్గరకానులు
$\frac{1}{4096}$	గ్గ —	గ్గరకాని

It will be perceived that the subdivision of an unit into fourths is marked by perpendicular lines, and that into sixteenths by horizontal lines: in either case, the number of these lines corresponds with the number of fractional parts intended to be represented. Thus, | is $\frac{1}{4}$, య is $\frac{2}{4}$ (or $\frac{1}{2}$) and య $\frac{3}{4}$; — is $\frac{1}{16}$, ఁ $\frac{2}{16}$ (or $\frac{1}{8}$); and ఁ $\frac{3}{16}$; and in the further subdivision of unity, the number of fractional parts (which in English vulgar fractions we term *the numerator*) is denoted, in the same manner, by a corresponding number of lines, alternately perpendicular and horizontal.

The particular kind of parts into which the integer itself is divided, which in our vulgar fractions is called *the denominator*, is marked in Telooḡoo, much in the same way as in our decimal fractions; namely, by the distance of the perpendicular and horizontal lines from the integer number; thus, య ఁ ఁ ఁ — $1 \frac{3}{4}$ $\frac{2}{16}$ $\frac{1}{64}$ $\frac{3}{256}$ $\frac{2}{1024}$ and $\frac{1}{4096}$. It will here be observed that the lines next the integer are fourths, those a degree further to the right, sixteenths, then follow sixty fourths, next, two hundred and fifty sixths, and so on. But when fractions are written separately from the integer number, *the denominator* is marked by prefixing to all the lines, except those of the first subdivision, a contraction of the Telooḡoo word which expresses the particular subdivision to which the fraction belongs;



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as ౨ for వీసము before the second subdivision, కా for కాని before those of the third subdivision, as specified in the foregoing table.

In accounts, if the whole of one subdivision be wanting, the deficiency is marked by substituting for the perpendicular lines the mark ౨ called వూల్లి, and for the horizontal lines ౦, or a cypher; Thus, ౧౨౬౨౦౪ $\frac{౨}{16} \frac{౨}{16}$ the first ౨ shews that fourths are wanting, the second ౨ denotes that sixty fourths are wanting, and the ౦ shews the deficiency of two hundred and fifty sixths.

Accounts of money are kept in Pagodas or Rupees, and Fanams: the fractions of these are represented in the same manner as the fractions of any other unit, but those of a Pagoda as far as sixty fourths, those of a Rupee as far as a sixteenth, and those of a Fanam as far as quarters, have names different from the general fractions of an unit before specified.

The fractions of a Pagoda as far as sixty fourths are respectively named,

$\frac{౩}{4}$ ths of a Pagoda	.....	౫౪	.....	ముప్పావు
$\frac{౨}{4}$ or $\frac{1}{2}$	.....	do	.....	౫౪
$\frac{1}{4}$	.....	do	.....	౫౪
$\frac{౩}{16}$	.....	do	.....	౫౨౬
$\frac{౨}{16}$ or $\frac{1}{8}$	.....	do	.....	౫౨౬
$\frac{1}{16}$	.....	do	.....	౫౨౬
$\frac{౩}{64}$	.....	do	.....	౫౨౪౪
$\frac{౨}{64}$ or $\frac{1}{32}$	.....	do	.....	౫౨౪౪
$\frac{1}{64}$	.....	do	.....	౫౨౪౪

those of a Rupee as far as a sixteenth are called,

$\frac{౩}{4}$ ths of a Rupee	.....	౫౪	.....	ముప్పావులా
$\frac{౨}{4}$ or $\frac{1}{2}$		do		౫౪
$\frac{1}{4}$		do		౫౪
$\frac{౩}{16}$		do		౫౨౬

and those of a Fanam as far as quarters are termed,

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$\frac{3}{4}$ ths of a fanam.....	కృ	ముప్పాతిక
$\frac{1}{2}$ OF $\frac{1}{2}$ do.....	కృ	అడ్డక
$\frac{1}{4}$ do.....	క	పాతిక

In English accounts, Pounds, Shillings and Pence are marked by the letters £ S D; in Teloogoo, Pagodas are distinguished by the letter క, Rupees by the syllables రు or రూ, and Fanams by క prefixed to the integer number.

OF MEASURES.

Measures, in Teloogoo called మానము, are divided into three sorts; viz. పరిమాణము - ఉన్నానము and ప్రమాణము. The first is that by which the quantity of grain and the like articles is ascertained, and may be termed the measure of *capacity*; the second, that which relates to *weight*; and the third refers to the measurement of *extent*, or to the length, breadth, or width of any thing.

1st. OF పరిమాణము OR THE MEASURES OF CAPACITY.

The chief measure of this kind is that by which grain is usually measured, the largest of which is called వట్టి, and is marked thus ఖ. If there be one, two, three, or more such measures, the numeral figures, ౧ - ౨ - ౩ &c. are affixed to the ఖ, and written thus, ఖ౧ - ఖ౨ - ఖ౩ &c. The వట్టి is divided into twenty smaller measures, called తూములు, which are named and marked as follows:

తూము.....	౧	పదకొల్లుము.....	ఖ౦౪౧
ఇద్దుము.....	౨	పన్నిద్దుము.....	ఖ౦౪౨
మత్తుము.....	౩	పదమత్తుము.....	ఖ౦౪౩
నల్లము.....	౪	పద్నల్లము.....	ఖ౦౪౪
ఏడుము.....	౫	పదహేడుము.....	ఖ౦౪౫
అడ్డుము.....	౬	పదహేడ్డుము.....	ఖ౦౪౬
నిడ్డుము.....	౭	పదహేనిడ్డుము.....	ఖ౦౪౭
ఎనమందుము.....	౮	పద్దెనమందుము.....	ఖ౦౪౮
తొమ్మందుము.....	౯	పంభొమ్మందుము.....	ఖ౦౪౯
పందుము.....	౧౦	వట్టి.....	ఖ౧

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The చూము again is divided into four కుంచములు which are named and marked in the following manner.

కుంచము ల/ { ముక్కు_స ల/య
బిరస ల/ { చూము ల/గ

The కుంచము is divided into four మానికలు ; thus,

మానిక మా_గ { మూడుమానికలు మా_3
అడ్డ మా_ం { కుంచము ల/

The మానిక is subdivided into four సోలలు ; thus,

సోల సొ_ { మూడుసోలలు సొ_3
తవ్వ సొ_4 { మానిక మా_గ

The సోల is divided into four గిడ్డలు ; thus,

గిడ్డ గి_ { మూడుగిడ్డలు గి_3
అరసోల గి_2 { సోల సొ_4

2d. OF తేవ్వనము OR WEIGHT.

The greatest Telogoo-weight is a బొరువ or a Candy which is equivalent to twenty మణులు or maunds.

Every మణులు contains eight పీ తేలు.

Every పీతే five శేలు or seers.

Each శేరు seer is divided into quarters, which are marked thus,

శేరు శే_గ { అడ్డశేరు శే_4
ముప్పావు శేరు శే_ం { పావు శేరు శే_2

Every పావు శేరు contains two నవటాకులు or పలములు, and each నవటాకు is equivalent to three రులాలు.

3d. OF ప్రమాణము OR EXTENT.

The greatest measurement of extent is a యోజనము, more commonly termed అసుద, which consists of four పరుగులు or కోనులు, termed by us *cosces*.

Each కోను or పరుగు is equivalent to 1,000 దండములు.

do.... దండము do.....to.....2.....పాదలు.....or fathoms.

do.....పాద do.....to.....2.....గజములు.....or yards.

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Each...*X*జము.....is equivalent to...2...మూరలు.....or cubits.
 do.....మూర.....do.....to...1½...అడుగు.....or feet.
 do.....మూర.....do.....to...2...జేనలు.....or spans.
 do.....అడుగు.....do.....to...12...అంగుళములు.....or inches.
 do...జేన.....do.....to...9...అంగుళములు.....or inches.
 do...అంగుళము.....do.....to.....one inch.

One కుచ్చెల has eight గొట్టులు each of which consists of fifty కుంటలు.

OF THE DIVISION OF TIME.

The people of Telingana, following the astronomical system of the Bramins, divide what they term the infinity of time into four great ages, which they suppose to be in constant revolution ; these they denominate యుగములు, or conjunctions ; periods, which seem to have been calculated, by the Bramins, as the probable dates of some remote conjunctions of the heavenly bodies, which they assumed merely to assist astronomical computations, but which have been implicitly adopted by the vulgar as real eras.

The first of these four ages is named శృతయుగము referring, apparently, to some conjunction which is supposed to have taken place at the శృత creation ; for, according to the Hindoos, the Supreme Being created the world in the first age of this name. It consists of 1,728,000 years. The second is denominated త్రైతాయుగము, the conjunction of the త్రైతా or three sacrificial fires, so called, because the great sacrifice in which these * fires are used is supposed to have been introduced during this period, which contains 1,296,000 years. The third is named ద్వపరయుగము a compound of ద్వి two and అపర the next,

* These three fires are severally named గౌహపత్యము - దక్షిణాగ్ని and అహవ
 సేయము The first is lighted, with particular ceremonies, in the west. The person who celebrates the sacrifice is considered particularly to preside over this fire, which being kept alive during his life, serves to light his funeral pile. From this fire, also, the other two are lighted ; one of them is placed in the south, and offerings are made in it to the deity of Fire, to the manes of the Pitris, or certain progenitors of mankind, and to a few other deities ; the other is placed in the east, and offerings are made in it to the principal deities presiding over the sacrifice, and to all the other gods.

that which followed the two first, viz. the third; this comprises 8,64,000 years. The fourth or present age is known by the name of కలియుగము, properly signifying *vicious* or *sinful*; to this age they assign a period of 4,32,000 years, of which 4,916 are already elapsed. If the years in the fourth age be doubled, the number of those in the third is given; if multiplied by three, the length of the second is found; and if multiplied by four, the product is the length of the first age.

Besides this grand division of time, common to all Hindoos, the people of the Peninsula have another epoch which takes it's name from an ancient prince named శాలివాహనము Shalivahana, and commences about the year of Christ 78; the present year 1816 is therefore the 1737-8 of this epoch. It is said that Shalivahana subdued Vikramarka (Bikramaject) whose era is still used in the north of Hindoostan, and substituted his own era for that of his conquered enemy. The vulgar derive the name of Shalivahana from శాలి a heap of straw or నాలి a certain kind of tree, and వాహన a car: viz. he whose car was a heap of straw or the నాలి tree. In some encounter with Vikramarka, say they, Shalivahana was obliged to mount this tree, or heap of straw; but all traditions respecting this prince, are obscured in the most extravagant fables.

The people of Telingana class the years of the two epochs above mentioned in cycles of sixty, giving to each of the sixty an appropriate name, as shewn below.

ప్రభవ.....	is the.....1st year of each cycle	ధాతు.....	is the.....10th year of each cycle.
విభవ.....	do.....2d	ఈశ్వర.....	do.....11th do.
శుక్ల.....	do.....3d	బహుధాన్య.....	do.....12th do.
ప్రమోదూర.....	do.....4th	ప్రమాది.....	do.....13th do.
ప్రసోత్పత్తి.....	do.....5th	విక్రమ.....	do.....14th do.
ఐంగిరస.....	do.....6th	విమ.....	do.....15th do.
శ్రీముఖ.....	do.....7th	చిత్రభాను.....	do.....16th do.
భావ.....	do.....8th	స్వభాను.....	do.....17th do.
యువ.....	do.....9th	తారణ.....	do.....18th do.

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సాధినామ		is the...	19th year of each cycle	పరాభవ		is the...	46th year of each cycle.
వ్యయ		do	20th do	ప్లవం		do	41st do.
సర్వజిడు	.....	do	21st do	కేలక	.....	do	42d do.
సర్వభారి	.....	do	22d do	సామ్య	.....	do	43d do.
విరోధి	.....	do	23d do	సాధారణ	.....	do	44th do.
వికృతి	.....	do	24th do	విరోధిశృతు	.....	do	45th do.
ఖర	.....	do	25th do	పరీధావి	.....	do	46th do.
నందన	.....	do	26th do	ప్రమాదీచ	.....	do	47th do.
విజయ	.....	do	27th do	లినంద	.....	do	48th do.
జయ	.....	do	28th do	రాక్షస	.....	do	49th do.
మన్తభ	.....	do	29th do	నల	.....	do	50th do.
దుర్మఖి	.....	do	30th do	పింక	.....	do	51st do.
పేచళంబి	.....	do	31st do	కాశయక్తి	.....	do	52d do.
విశంబి	.....	do	32d do	సిద్ధాధిన	.....	do	53d do.
వికారి	.....	do	33d do	రాత్రి	.....	do	54th do.
కాబ్బరి	.....	do	34th do	దుర్మతి	.....	do	55th do.
ప్లవ	.....	do	35th do	మందుఖి	.....	do	56th do.
కుభశృతు	.....	do	36th do	గుధిరోద్ధారి	.....	do	57th do.
కోభశృతు	.....	do	37th do	రక్తాక్షి	.....	do	58th do.
క్రోధి	.....	do	38th do	క్రోధన	.....	do	59th do.
విశ్వావసు	.....	do	39th do	యము	.....	do	60th do.

In Telooqoo, the whole of these years, whether of the cycle of sixty, of Shalivahana, or of the Caleeyongum, are calculated according to the lunar system, which appears to have been the most ancient method of computing time in India; and each year consists of twelve lunar months, reckoned from new moon to new moon, not from full moon to full moon, as is the practice at Benares.

The ecliptic is divided into twenty seven Nutchatras or constellations, each

containing 13' 20'', and every lunar month takes it's name from the particular Nutchatra near which the moon is observed to be *generally* at the full.

The following are the names of the lunar months, and their corresponding Nutchatras.

Months.	Nutchatras.
చైత్రము	చిత్త - నావతి
చైత్రాఖము	విశాఖ - అనూరాధ
జ్యేష్ఠము	జ్యేష్ఠ - మూల
అషాఢము	పూర్వాషాఢ - ఉత్తరాషాఢ
శ్రావణము	శ్రావణము - ధనిష్ఠ
భాద్రపదము	శతభిష - పూర్వాభాద్ర - ఉత్తరాభాద్ర
అశ్వయుజము	రేవతి - అశ్విని - భరణి
కార్తికము	కృత్తిక - రోహిణి
మౌగశిరము	మౌగశిర - ఆశ్విని
పుష్యము	పునర్వసు - పుష్యము
మాఘము	ఆశ్లేష - మఘ
పాల్గునము	పుబ్బ - ఉత్తర - హస్త

The moon is not *always* full in the particular Nutchatra from which the month derives it's name; but either in that Nutchatra, or in the one which follows or precedes it. This is the utmost extent of the variation; nevertheless, in whichever of the three the moon is full, the name of the month remains unaltered. The moon of the month చైత్ర may be full in the Nutchatra named హస్త, or in చిత్త, or in నావతి, but the name of the month is always చైత్రము.

Each lunar month is divided into two portions termed పక్షము, of which one is named పుక్ష or పుద్ధ the *bright half*, the other కృష్ణ or బహుళ the *dark half*; and each of these two portions contains fifteen తిథులు which may be termed *lunar days*.

The bright fortnight commences with the new moon, of which the తిథి or *lunar day* is called సాక్షి or the 1st, and continues until పున్నమ or the

full moon : the dark fortnight then begins, in the same manner, with a తిథి or lunar day named పాడ్యమి or the 1st, and ends with అమావాస్య or the change, when the moon, by it's conjunction with the sun, concludes the lunar month ; thus,

<i>The bright half or increase</i>	<i>The dark half or decrease</i>
<i>of the moon, named శుక్లపక్షము</i>	<i>of the moon, termed కృష్ణపక్షము</i>
పాడ్యమి.....new moon.	పాడ్యమి first lunar day of the dark fortnight.
విదియ.....second lunar day.	విదియ.....second.
తదియ.....third.	తదియ.....third.
చతుతి.....fourth.	చతుతి.....fourth.
పంచమి.....fifth.	పంచమి.....fifth.
షష్ఠి.....sixth.	షష్ఠి.....sixth.
సప్తమి.....seventh.	సప్తమి.....seventh.
అష్టమి.....eighth.	అష్టమి.....eighth.
నవమి.....ninth.	నవమి.....ninth.
దశమి.....tenth.	దశమి.....tenth.
ఏకాదశి.....eleventh.	ఏకాదశి.....eleventh.
ద్వాదశి.....twelfth.	ద్వాదశి.....twelfth.
త్రయోదశి.....thirteenth.	త్రయోదశి.....thirteenth.
చతుర్దశి.....fourteenth.	చతుర్దశి.....fourteenth.
పున్నమ.....full moon.	అమావాస్య.....lunar day of the moon's change.

A తిథి or lunar day by no means corresponds with the solar day ; according to the Hindoos it is that period during which the moon travels through twelve degrees of her path, it may commence in the morning, at noon, in the evening, or at midnight, and contains a number of గడియలు, or Telooگو hours of 24 English minutes each, varying from 54 to 66 according to the length of the తిథి.

Although the lunar day is of variable length, it's subdivision, the Telooگو hour, does not vary, but consists precisely of 24 English minutes. The people

measure this space of time by an empty vessel of a certain size placed in water; there is a small hole at the bottom of the vessel, through which the water is allowed to enter; and the size both of the hole and of the vessel is so proportioned, that, if care be taken, the vessel sinks at the termination of every 24 English minutes.

The orb of the moon is divided into sixteen phases, named కళలు; but as one of these is considered constant, and the other fifteen are supposed to revolve round it, like a garland of flowers on a string, each revolving కళ corresponds to a రిధి or lunar day.

Twelve lunations form a lunar year, but it requires only about 354 solar days to complete this period; so that the lunar falls behind the solar year (of 365 solar days) more than 11 solar days every lunar year. To adjust the lunar time to the solar computation intercalary months are inserted, and this is regulated by assigning to each of the lunar months a particular corresponding sign of the zodiac as explained below.

<i>Lunar months.</i>	<i>Corresponding sign of the zodiac.</i>
చైత్రము.....	మేషము..... Aries.
వైశాఖము.....	వృషభము..... Taurus.
జ్యేష్ఠము.....	మిథునము..... Gemini.
అశ్విన్ము.....	కర్కాటకము..... Cancer.
శ్రావణము.....	సింహము..... Leo.
భాద్రపదము.....	కన్య..... Virgo.
అశ్వియుజము.....	తుల..... Libra.
కార్తికము.....	పుష్యము..... Scorpio.
మౌగ్గిరము.....	ధనుస్సు..... Sagittarius.
పూర్ణము.....	మకరము..... Capricornus.
మాఘము.....	మీనము..... Aquarius.
ఫాల్గుణము.....	మీనము..... Pisces.

So often as the sun remains in the same sign of the zodiac during two అమావాస్యలు or days of the moon's change, the month to which the last అమా

వాస్తవ belongs is named twice over, it is first considered అధిక or *intercalary*, and after being completed is reckoned over again, under its proper name; for example, supposing the sun to have entered the sign *aries* on అమావాస్య the last lunar day of the lunar month చైత్రము, and to continue in the same sign during అమావాస్య the last lunar day of the next lunar month వైశాఖము, the lunar month intervening between the first and the last అమావాస్య would be termed అధికవైశాఖము or *intercalated వైశాఖము*, and so soon as it expired, వైశాఖము proper would commence anew.

In the course of a certain number of years, two intercalary months occur within the space of one year; in other words, two months are reckoned over twice. In this case, the proper month intervening between the two is called యముకూపము *the wasted month*, and is entirely omitted from account. In every intercalary lunar month the sun does not enter into a new sign of the zodiac; in the course of the wasted month, he enters into two signs.

The new moon or పాడ్యము in the bright fortnight of the lunar month చైత్రము is the first తిథి or commencement of the lunar year.

Besides the lunar years, months, and days, the people of Telingana use that subdivision of solar time which we term the week, the days of which they reckon from sun rise to sun rise, and name after the Sun, † Moon, Mars, Mercury, Jupiter, Venus and Saturn, in the following manner.

† I subjoin for the information of the reader a list of the Planets, as enumerated in Telugoo Books.

సూర్యుడు.....	<i>the Sun.</i>
చంద్రుడు.....	<i>the Moon.</i>
అంశారపుడు.....	<i>Mars, the son of the earth.</i>
బుధుడు.....	<i>Mercury, the son of the moon by the Hyades.</i>
బృహస్పతి.....	<i>Jupiter, son of Angerasa one of the seven great sages, and the</i> [preceptor of the gods.]
శుక్రుడు.....	<i>Venus, the son of Bhrigu, and the preceptor of the giants.</i>
శని.....	<i>Saturn, the offspring of the sun by Ol'háya shade.</i>
రాహు.....	<i>Son of Sinhia, the moon's ascending node, reckoned the 8th planet.</i>
కేతు.....	<i>The moon's descending node, reckoned the 9th planet.</i>



ఆదివారము...or...భానువారము...రవివారము.....Sunday.
 సోమవారము.....ఇందువారము.....చంద్రవారము.....Monday.
 మంగళవారము...కులవారము.....అంగారకవారము...Tuesday.
 బుధవారము.....సోమ్యవారము...Wednesday.
 గురువారము.....బృహస్పతివారము.....Thursday.
 శుక్రవారము.....భృగువారము.....భాగవతవారము.....Friday.
 శనివారము.....శ్చిరవారము.....మందవారము.....Saturday.

In a few of the most southern districts, the people of Telingana, from their intercourse with the inhabitants of the Tamil Country, have adopted their solar computation of the year, of which, therefore, some brief notice seems to be necessary.

Every Tamil solar year has twelve నెలలు or months, which are named as follows:

చిత్రి.....April.	అక్టోబర్.....October.
వయ్యాకి.....May.	నవంబర్.....November.
ఆసి.....June.	మార్గశిర.....December.
ఆది.....July.	జనవరి.....January.
ఆషాఢి.....August.	ఫిబ్రవరి.....February.
పెరవూకి.....September.	మార్చి.....March.

The Tamil calendar is not adjusted by intercalary days according to the European method; these months, therefore, do not correspond entirely with the English months by which they are represented. The Tamil year commences on the sun's entrance into *Aries*, and each month properly contains as many days, and fractional parts of a day, as the sun remains in each sign. The civil solar month, however, always commences at sun rise, and continues until the first sun rise in the following month; and to dispose of the fractional parts of a day, the

A Star is termed.....	నక్షత్రము
A planet.....	గ్రహము
An eclipse.....	గ్రహణము

following computation is adopted. If the sun should enter a new sign of the Zodiac between sun rise and midnight, the day of his entrance is the first of the month; but if he enters a new sign between midnight and sun rise, the month commences at the following sun rise.

A దినము or solar day of 24 English hours is divided into sixty ఖదిములు each of which is equivalent to twenty four minutes: seven ఖదిములు and a half, or three English hours, make *one* జాము the corruption of the Sanscrit word యామము.

The solar year is also divided into two ఆయనములు, each of which consists of six solar months; it has also six ఋతువులు or seasons, each of which consists of two months; viz. వసంతఋతువు the spring comprehending చిత్తి and వయ్యారీ, శ్రీష్టఋతువు the hot season comprizing ఆని and ఆది, వర్షఋతువు the rainy season including ఆవణి and పెరటూరి, శరదృతువు the sultry season comprehending అల్పిరి and కాలిగిరి, హేమంతఋతువు the winter season containing మాగిరి and డైయి, and శీతఋతువు the cold season comprehending మాగిరి and పండుగిరి.

When day is used in contradistinction to night it is expressed in Teloogoo by డకులు; thus రాత్రి డకులుచదివినాడు he read *day and night*. A day of four and twenty hours is expressed by the words దినము or వారము, but these terms are not synonymous; దినము implies simply a day, without reference either to the date or the day of the week; thus, పదిదినములవెనకవస్తానను I will come after ten days; వారము is applicable to the day of the week only; for instance, were I to ask, on what day of the week you intend to set out for Combaconum, I should say in Teloogoo మీగుయేవారముకుంభకోణానికి పోతారు, and if instead of వారము, I were to use దినము, in this instance, the person addressed would not understand that the day of the week was meant to be expressed.

ఉషకి కాలము or తెల్లవారి means the dawn, the morning, మధ్యాహ్నము midday, noon, సాయంకాలము the evening, రాత్రి the night, and అధరా రాత్రి midnight.

TELOUGOO GRAMMAR.

I shall conclude the appendix with a list of the principal points of the compass, over each of which a particular genius is understood to preside.

POINTS OF THE COMPASS.

GUARDIANS.

దిక్పాలకులు

దిక్పాలకులు

ఉత్తరము.....	North.....	కుబేరుడు.....	The god of riches.
దక్షిణము.....	South.....	మృత్యుదేవత.....	Regent of death, and judge of [departed souls].
తూర్పు.....	East.....	ఇంద్రుడు.....	Regent of the sky.
పశ్చిమ.....	West.....	వరుణుడు.....	Regent of water.
వాయవ్యము.....	N. West.....	వాయువు.....	The ruler of the wind.
ఈశాన్యము.....	N. East.....	ఈశానుడు.....	The destroyer and reproducer.
వైశాఖము.....	S. West.....	వైశాఖి.....	Prince of demons.
అగ్నేయము.....	S. East.....	అగ్ని.....	The genius of fire.



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